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by the Edinburgh Bible Society
2. Vindication of the Proceedings of the Edinburgh Bible Society
related to the Apocrypha by the Edinburgh Bible Society
3. STATEMENT of the Bible Society Concerning
the Apocrypha -1825
by the Edinburgh Bible Society
4. The 1840 Report of the American Bible Society.
This was a response to the Proceedings of the Bible Convention- Which Met
in Philadelphia, April 26, 27, 28, and 29, 1837. This is the documentation
for the founding of the American and Foreign Bible Society. [Available
online via Google Books]

The ABS (American Bible Society) report of 1840
which admits that the American Bible Society was promoting
Roman Catholic Editions, was shocking since the Bible Society
was claiming to be Protestant, and the Inquisition was still in progress.
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and Versions, you may find the following Ebook:

Hidden History of the Greek Testament

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at the back of this volume.

NINE A LONG IS THE HISTORY OF PROTESTANTISM, AND THE
 OF A HILL, HIGHER THAN AN INDEPENDENT, WELL KNOWN TO
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 DO NOTHING AGAINST THE TRUTH, BUT FOR THE
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 and solemn pledge to the British public, that it shall in future
 be a bona fide PROTESTANT BIBLE SOCIETY.

The Author respectfully submits his work to the dispo-
 sition, unprejudiced investigation of those to whom it is
 addressed, and to the favour and blessing of God. "Give
 glory, I beseech thee, O Lord, O Lord, I beseech thee,
 and unto property."

LONDON, 1837. THE BIBLE SOCIETY OF THE

TRINITY COLLEGE, LONDON.

A P L E A
FOR THE
PROTESTANT CANON OF SCRIPTURE,
IN
OPPOSITION TO THE POPISH CANON,
Of which the Apocrypha makes an integral part ;
OR
A SUCCINCT ACCOUNT
OF
The Bible Society Controversy,
RESPECTING THE
CIRCULATION OF THE APOCRYPHAL WRITINGS :
WITH THE
HISTORY OF THE TRANSLATIONS OF THE ENGLISH BIBLE AND
APOCRYPHA, AT THE PERIOD OF THE REFORMATION.

"Babes kepe yourselves from ymages." 1 John v. 21.
"I testify unto every man that heareth the wordes of the prophecy of this booke,—yf any man shall adde unto these thynges, God shall adde unto him the plagis that are wrytten in this booke." Rev. xxii. 19.
Tyndal's Second Edition, 1534.

Addressed to the members of the British and Foreign Bible Society.

WITH A PORTRAIT OF WILLIAM TYNDAL,
Translator of the English Bible.

LONDON :
PRINTED FOR WIGHTMAN AND CRAMP, PATERNOSTER ROW,

1825.

[PRICE FOUR SHILLINGS.]

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A P L E A

PROTESTANT CANON OF REPTURE

OPPOSITION TO THE ROMAN CANON

PREFACE

A SUCCINCT ACCOUNT

[ENTERED AT STATIONER'S HALL.]

J. Haddon, Printer,
Castle Street, Finsbury.

[LONDON: PRINTED BY J. HADDON, CASTLE STREET, FINSBURY.]

PREFACE.

The difference of opinion which exists among some of the principal directors of "the British and Foreign Bible Society," in regard to giving encouragement to the circulation of the Apocrypha on the Continent, is a subject which very considerably engages the attention of British Protestants.

The influence of this Society is so powerful and extensive, that any published decision by its Committee, on a subject so vitally protestant as regarding the books which compose the CANON OF SCRIPTURE, will be very sensibly felt, both at home and abroad.

The Society expended the last year more than *ninety thousand pounds*: and in about twenty years it has been entrusted by the British Protestant Public with ONE MILLION AND A QUARTER OF MONEY. This has been contributed for the avowed purpose of circulating the *Scriptures of the Old and New Testament ONLY*: every pound then which has been expended by its Committee in purchasing the *Apocrypha*, has been alienated from the object to which it was sacredly devoted: this has been

especially the case in respect to the assistance afforded to promote the circulation of the Old Testament of Dr. Leander Van Ess, according to the AUTHORIZED VERSION OF THE CHURCH OF ROME.

But this pecuniary loss weighs nothing, when compared with the misery that the Committee have thus assisted to perpetuate, by sanctioning the fundamental errors of the Church of Rome; not only among the present race of its ignorant and idolatrous members, but of their succeeding generations.

It is the design of this pamphlet to make the members of the Bible Society acquainted with the history of the APOCRYPHA; particularly in connection with that of the *early editions of the English BIBLE*.

For this purpose the author has examined each of the first translations and various other copies of the Bible, in the English language; and has been enabled to correct many mistakes, which have hitherto prevailed upon the subject of its history.

It is not too much to expect, that Protestants will not suffer an accommodating *charity* to destroy an inflexible *consistency*; and that even the desire to express good-will towards men, by propagating the gospel of peace throughout the world, will be regulated as well as animated, by a paramount concern for the glory of God.

The reader is reminded of the well-expressed sentiment of the distinguished Chillingworth, "*The Bible, and THE*

BIBLE ALONE, *is the religion of PROTESTANTS;*" and also of a still higher, because an inspired axiom, well adapted to the subject to which the subjoined pages relate; "WE CAN DO NOTHING AGAINST THE TRUTH, BUT FOR THE TRUTH." 2 Cor. xiii. 8.

It appears to the writer, that the *Committee* and the *Secretaries*, by having sanctioned the circulation of THE POPISH CANON OF SCRIPTURE, have not only acted inconsistently, but trifled with the trust reposed in them by the Society to conduct the business of the Institution; and that they should not expect to be re-elected, nor that the annual salaries will be again voted, until they have given a distinct and solemn pledge to the British public, that it shall in future be a *bona fide* PROTESTANT BIBLE SOCIETY.

The Author respectfully submits his work to the dispassionate, unprejudiced investigation of those to whom it is addressed, and to the favour and blessing of God.—"*Save now, I beseech thee, O LORD! O LORD, I beseech thee, send now prosperity.*"

London, Nov. 5, 1825. *The 220th Anniversary of the
Popish Gunpowder Treason Plot.*

NINE A LONG IS THE HISTORY OF PROTESTANTISM, AND THE
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LONDON, 1837. THE 22ND JANUARY OF THE

THIRD CHRISTIANITY, LONDON 1837.

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THE ENGLISH BIBLE.

A PLEA

FOR THE

PROTESTANT CANON,

&c. &c.

CHAP. I.

ORIGIN AND PRINCIPLES OF THE SOCIETY—CIRCUMSTANCES WHICH LED TO THE CONTROVERSY—COMMITTEE ASSIST IN PRINTING THE FRENCH AND SCLAVONIAN VERSIONS, WHICH INCLUDE THE APOCRYPHAL BOOKS.

The British and Foreign Bible Society was formed in London in the year 1804. Its fundamental rules are thus expressed:

“1. The designation of this Society shall be, **THE BRITISH AND FOREIGN BIBLE SOCIETY**, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies, in the languages of the United Kingdom, to be circulated by the Society, shall be the authorised version.

“2. This Society shall add its endeavours to those employed by other Societies for circulating the Scriptures through the British dominions, and shall also, according to its ability, extend its influence to other countries, Christian, Mahometan and Pagan.”*

The terms “Holy Scriptures,” and “the Scriptures,” in these Resolutions, mean the Old and New Testaments. This appears plain from the manner in which the design of the projectors of the Society is expressed in the circular by

* Owen's History of the British and Foreign Bible Society, vol. i. p. 74, 75.

which the first meeting, March 7, 1804, was convened. The following are extracts: "Several Societies have been formed for the propagation of *scripture truth*, but there is room for several more. This assertion is affectingly confirmed by the result of specific inquiries recently made both in Britain and on the Continent. Under these impressions it has been proposed by the individuals referred to above, to institute a Society entitled, **THE BRITISH AND FOREIGN BIBLE SOCIETY**. Its *object*—to promote the circulation of the Scriptures in some of the principal living languages. The sphere of its activity—First, the United Kingdom of Great Britain and Ireland, and the European Continent: afterwards remoter regions, as the state of the finances may admit, and the urgency of particular cases may require. The projected Society would traverse scenes which other Societies are, by their regulations forbidden to occupy; and presenting *nothing but the INSPIRED VOLUME*, would be sure to *circulate truth and TRUTH ALONE*; hereby avoiding the occasions of controversy, and opening a channel into which Christians of every name might, without scruple, pour their charitable contributions."*

The following observations of a writer whose knowledge of the management of the Society for many years past enables him to judge of the views and sentiments of the Committee respecting its "sole object," are worthy of considerable attention: "The *object* proposed by the Society, as stated in the first Rule, is equally grand and simple; it is to give to every one throughout the world, 'the oracles of God' in his native language, his tongue wherein he was born. It has been well observed, that the Institution is thus 'founded on a principle so intelligible and so unexceptionable, that persons of any description, who profess to regard *the holy Scriptures as the proper standard of faith, may cordially and conscientiously unite in it*, and in the spirit of true christian charity, blend their common endeavours to promote the glory of God.' If the circulation of *any uninspired production*, however excellent, were included in this object, a difference of opinion must necessarily exist, and doubts and difficulties impede the progress of the Society; but in restricting it to the dissemination of *the sacred volume ALONE*, and embracing

* Ibid. vol. i. p. 33, 34, 35.

the world as its sphere of action, it asserts no common claim on the support of all who believe *the Bible to be a revelation from God*. This remark is equally applicable to the last member of the rule, which limits the circulation within the United Kingdom to the authorised version.”*

Nothing surely can be more obvious from the above extracts than this: that the original design of the founders of the Society was to promote the circulation of the *inspired Scriptures alone*, to the exclusion of every *uninspired* production, however excellent; and consequently whatever excellency might be possessed by the apocryphal writings, yet as they have no pretensions to the claim of being “the oracles of God,” they were necessarily excluded. Had it not been thus understood, that the Society would encourage the circulation of “*nothing but the inspired volume*,” thus disseminating *truth, and truth alone*, it would have been impossible for them “to avoid the occasions of controversy;” nor could those Christians who consider the apocryphal writings as merely human compositions have contributed towards the support of the Institution. This fact appears so plain to the writer, that he is almost surprised any one, especially persons eminent for learning and piety, should have undertaken to prove, “that the aiding of any churches or people,” by the funds of the Society, “*who circulate the Apocrypha*,” is not contrary to “the original rules of the Society;” because in its Rules “there is nothing about the Apocrypha, nothing in *express terms* either for the admission or rejection of it.”† It has too been said, that “if the *strict letter* or the *spirit* of the rules be attended to,” they do not barely admit but *enjoin the circulation of the Apocrypha*.” “For,” it is added, “by what name is the volume known in common parlance which contains the Old and New Testaments and the *Apocrypha*, if not by Bible or Holy Scriptures?”‡

It has but recently been known publicly, that for several years past differences of opinion have existed among those who from time to time have composed the Committee of the Parent Society, respecting the circulation of the apocryphal books by the *Foreign Protestant Bible Societies*,

* Analysis of the System of the British and Foreign Bible Society, by C. S. Dudley.

† A Letter to the Right Honourable Lord Teignmouth, by the Rev. C. Simeon, M. A.

‡ Remarks, &c. by H. Venn, M. A. p. 6. quarto.

which have been assisted either by pecuniary supplies, or grants of Bibles from the funds of the Society. It appears that three years ago, an objection was made by some of its members against grants of money being made to such Societies in order to pay for the printing of Bibles containing the apocryphal writings. So strong was the conviction of the Committee, that "the fundamental Rule of the Society limited the application of its funds to the circulation of the Holy Scriptures;" and that by these were intended "the books of the Old and New Testament," to the exclusion of "the books esteemed apocryphal in England," and also, "that this view of the said Rule had been taken from the beginning, by the great body of its members;" that the Committee resolved to request "those Bible Societies which circulate the apocryphal books, that they would appropriate all future grants which they might receive from their funds *exclusively* to the printing of *the books of the Old and New Testaments as generally received in this country*." Such Societies, however, "remaining at full liberty to apply *their own funds* in whatever way as to the *printing and circulation of the Apocrypha* it may seem good to them."*

A circumstance which transpired in the month of May, 1824, in relation to the apocryphal writings, has produced results which were, it is presumed, at the time it happened, not at all anticipated even by the Committee of the Parent Society. By the event alluded to, it has now been demonstrated, that a departure from their simple object, aiding the circulation of those uninspired books, has "necessarily caused a difference of opinion," and excited those "doubts and difficulties" which have most seriously "impeded the progress of the Society."

In the year 1812, the Roman Catholic Professor of Divinity at Marburg in Hesse Cassel, the Rev. Leander Van Ess, became one of the agents of the Society. The reader will carefully mark the following statement respecting him. "In availing themselves of this enlightened [Roman] Catholic, the Committee had another opportunity of manifesting their scrupulous and watchful adherence to their great and fundamental principle. It was made a *primary condition* of any grant, that the few notes accompanying his own impression [the New Testament which he

* Statement by the Committee of the Edinburgh Bible Society, p. 4.

had translated], should be struck out from that which was to be printed and circulated at the expense of the British and Foreign Bible Society. With this condition he cheerfully complied. His object was the glory of God, and the temporal and eternal welfare of his fellow creatures.”*

The eventful and perplexing circumstance to which allusion has been made, was an application by this pious and learned Roman Catholic Priest to the Committee of the Parent Society, to render him aid from their funds to publish a translation which he had made of the *Old Testament*. Manifesting the same “scrupulous and watchful adherence to their great and fundamental principle,” which had led them to demand the expulsion of the explanatory *notes* that he had appended to his *New Testament*, the sub-committee, to whom his application had been referred, concluded they could not comply with his request unless his translation was confined to the books of the *Old and New Testaments*; they therefore in a letter which they addressed to him, dated, London, June 1st, 1824, enquired, “Whether he was inclined to print the whole of the *Old Testament WITHOUT THE APOCRYPHA?*”—and offering, in the event of his complying with this suggestion, “to purchase of him for the use of the Society, EIGHT THOUSAND COPIES.”

The following translated extracts from the reply to this letter, dated Darmstadt, June 28, 1824, addressed to the Committee, will bring this whole matter, which has proved to be so fruitful a cause of “strife and debate,” distinctly before the reader.

“In reply to your letter of the 1st of June, concerning the proposal of purchasing 8000 copies of my translation of the *Old Testament* without the *Apocrypha*, and in reference to the inquiries made respecting them by your sub-committee, I have humbly addressed myself in prayer to God, entreating him that He would vouchsafe unto me his light so to propose, and enable the Committee so to resolve, that whatever is done may be according to the will of God, and his divine pleasure, and eventually prove the best means of conveying assistance to the poor forlorn Roman Catholics, whose desire after God’s word, and the possession of the whole Bible, daily grows stronger and assumes a more decided character. In my hours of retirement, and before God, I have endeavoured, according to his word,

to weigh every thing deliberately with the wisdom of the serpent, but at the same time with the simplicity of the dove ; and the result is, that I feel induced to submit with all humility and deference, the following to your committee:—

“ Considering that in the Roman Catholic and Protestant states of Germany, things have scarcely ever worn so portentous an appearance as at the present moment, when so great is the excitement visible among the members of both persuasions, that we cannot but be apprehensive of its leading to some important crisis ;—considering that on the one hand, the power of Rome is, for the moment, greater than usual, and that it adopts every means of opposing the dissemination of the Bible among the laity ; whilst, on the other, the desire of the Roman Catholic population to obtain possession of the whole Bible was never so strong and so vehement as at present :—considering these things, and many other points immediately connected therewith, I beg leave to reply to your first question, *Whether I am inclined to print the whole of the Old Testament without the Apocrypha?* by the following observations.

“ This proposal cannot possibly be adopted with respect to Roman Catholics ; my reason for so saying is, that as the proposed alteration affects the order and succession of the Biblical books which has for so many years been prescribed, followed and preserved, and would, if adopted, render my translation, as far as the order of the books is concerned, similar to Luther’s version, it would cause a very strong sensation, and most probably irritate many weak minded Roman Catholics both among the clergy and laity ;—they would be inclined, under existing prejudices, to regard my translation as a Lutheran version, which would have the effect of preventing its being read by the majority of weaker Roman Catholics, and of causing it, moreover, to be immediately denounced and burnt by the zealots of Rome, and of course proscribed by the bishops and their vicars in Germany. The old lurking suspicion so strongly felt at Rome, and so prevalent also among the clergy in Germany, and which from time to time is re-echoed in all the various Roman Catholic journals, that by the dissemination of Lutheran Bibles among the Roman Catholic population, the British and Foreign Bible Society is endeavouring to convert the Roman Catholics to Protestantism, would by the mode here proposed, really acquire an appearance of being well founded. My own personal character and

reputation, as well as my adherence to canonical order, would immediately be degraded; the extensive operations which I have hitherto carried on for the dissemination of the Bible among Roman Catholics, and which God has most visibly blessed, would be put an end to and destroyed. Hence, not to act lightly against the high calling of the Lord, I would rather confine myself to the distribution of the New Testament, which has been so abundantly blessed by God, than curtail or wholly destroy the sphere of my usefulness, by suffering my version of the Old Testament to appear in the form proposed to me. In fine, I esteem it to be a most sacred duty, to prevent as much as in me lies, the good already achieved by the distribution of half a million of New Testaments, from being irretrievably sacrificed, (as I apprehend it must be,) by the circulation of my translation of the Old Testament, separate from the apocryphal books. When, at the same time, I call to mind the numberless letters which I have received, and am daily receiving from Roman Catholics, both of the clergy and laity, all breathing the strongest desire to possess my translation of the Old Testament when completed, and which in fact the whole Roman Catholic public in Germany seems anxious to obtain, I am convinced that no other learned Roman Catholic, acquainted with Rome and its hierarchy, will venture to publish a version from the original or after the Vulgate, and without notes and comments, and still less without the apocryphal books, the consequence of which will be, that the Roman Catholics will be unable to procure the Bible complete. When under this impression, I advert to the wide, the very wide field which appears to be opened for us among Roman Catholics, by means of the dissemination of the *whole Bible, translated from the original, and arranged according to the Roman Catholic order of the books*; and contemplate the gates of heaven as thereby opened to the whole Roman Catholic church, and so many of our redeemed brethren at present sitting in darkness and the shadow of death, it is hardly possible for me to contain myself; and I feel irresistibly impelled, in the name of the Lord, and for the sake of what has already been done for the good of the cause I am advocating, to call upon the venerable Parent Society, and to conjure every member of the committee in the name of the Redeemer himself, to make *an exception from the rule in your resolution respecting the Apocrypha.*”——

“Oh! may the redemption of the thousands and thousands of our brethren among the Roman Catholics, who thirst after the whole Bible, and hunger after that bread of life which no one gives them—may it, like the blood of the redemption, and purchase of the Saviour himself, weigh heavily in the scale, and decide the resolutions of the committee in favour of my proposals and wishes, which are so forcibly re-echoed in the sighs of millions of forlorn Roman Catholics!

“And thou, O Lord, deign to hear mine and their prayers! Let mine and their cry ascend unto thee! Pronounce thy Almighty, “Be light!” and add thereto thy Amen. Fiat. Hallelujah.

(Signed) LEANDER VAN ESS.”

It will be observed, that the reason why Dr. Leander Van Ess refuses to adopt their recommendation, is the impossibility of his leaving out the apocryphal books, because it would affect “the order and succession of the Biblical books, which had for so many years been prescribed, followed and observed” in the Popish Versions of the Old Testament; and that unless he provided “*the whole Bible*” (by which he means the *apocryphal books*, as well as the inspired books,) “translated from the original, and arranged according to the Roman Catholic order of the books, that the Roman Catholics would not receive it, because they would not consider it as “the whole Bible;” nor would they view it as a version of their own, but a Lutheran, and Protestant version.

In August following, the Professor renewed his application, in which he directed the attention of the committee to the indulgence which they had granted to those Protestant Societies, which had *appended the apocryphal books to the inspired canon*;* and urging them upon that ground

* It appears that so long since as April 1, 1812, the subject respecting the Apocrypha was brought under the consideration of the committee by a letter from the Rev. C. Cunow, who in acknowledging a grant in aid of Lithuanian Bibles, stated, that if the Konisburgh committee “were to OMIT the Apocrypha, it would render their edition unacceptable.” The foreign Secretary, the Rev. Dr. Steinkopff, soon after made a tour on the Continent, and the committee entered upon their minute book the following memorandum, “It was understood that Mr. Steinkopff will urge the OMISSION OF THE APOCRYPHA.” By a resolution of June 7, 1813, after considering a letter relating to the Stockholm Society, and one relating to the same subject from Russia, from which it appeared “that considerable difficulties have accrued in the circulation of Bibles from the Stockholm

to make an exception from their rule of confining the application of their funds to the circulation of the Old and New Testaments only; by giving their consent to his publishing the apocryphal books, according to the Romish intermixture of them with the inspired books of the Old Testament.

and Petersburg Bible Societies, on account of the copies issued by them not containing the *Apocrypha*, it was

“Resolved—That the manner of printing the Holy Scriptures by the Bible Societies be left to their discretion, provided they be printed without note or comment.”—*A Statement submitted to the Members of the British and Foreign Bible Society, &c. by the Rev. G. C. Gorham, B. D. 2nd. Edition, p. 27, 28.*

An instance of the apocryphal books having been printed at the expense of the Society, occurred respecting the French Bible, (Martin's) 10,000 copies of which were printed at *Toulouse*, in 1819, for the Protestants of the south of France. The committee of the Paris Bible Society having stated that the omission of the *Apocrypha* would give offence, the committee of the Parent Society requested the Rev. Mr. Chabrand, a Protestant minister at *Toulouse*, President of the Consistory, and of the Montauban Bible Society, “to consider the propriety of adding the *Apocrypha*.” M. Chabrand objected to doing so, alleging, that “there was danger of the Protestants confounding the *apocryphal* with the *inspired* books, and of their being thus led to adopt some of the errors of Popery, to which they were already too much inclined.” The point was then referred by the committee to M. Chabrand and Professor Kiefer of Paris: the result was, the adoption of the *Apocrypha*.* This latter gentleman says, in a letter to the committee of the Parent Society, Dec. 15, 1824, “We must not think that this separation of the apocryphal books is so easy a thing as some persons imagine. I will only speak here of the French churches, which have never had any Bibles which did not include these books. When the Bible Society at Paris began its labours six years ago, the only Bibles ready for distribution were two editions which had been printed by some pious persons at *Toulouse* and *Montauban*, which did not contain the *Apocrypha*. With these two editions the Society began its distributions, but soon there was a protest on all sides against the omission of these books, and a formal demand was made, that the apocryphal books should be added to these two editions. In order to conform to the French Churches, the Society was obliged to print the *Apocrypha* at *Toulouse* and at *Montauban*, and to add them to the editions which had already been published there. A little while after, the British and Foreign Bible Society caused Martin's Bible to be printed at Paris, in a small form, and gave a great number of copies of it to the Paris Bible Society: but though this edition was advertised in the Annual Reports, and in several of the Society's circulars, and though it was offered at a very low price, nobody asked for it. The Auxiliary Societies to which these books were sent as a gift, received them with reluctance, because the apocryphal books were not in them, and the Society was obliged to print them in a small form, as the only means of distributing these Bibles. These facts appear to me more than sufficient to prove the aversion which the French Protestants have for Bibles without the *Apocrypha*, and the impossibility of introducing them into our Churches.

“But what I have said of Protestant Churches, applies with far greater force to the Catholic Churches in France, who would not receive a single Bible without the apocryphal books, which they consider as canonical.”†

* Gorham's Statement, &c, p. 30.

† Remark's of Rev. H. Venn, p. 4.

Notwithstanding the rigid adherence of the Committee to their fundamental Rule respecting the New Testament, when Dr. Leander Van Ess first solicited their assistance, and notwithstanding too, they had resolved, on the 19th August, 1822, to withhold grants to Foreign Protestant Societies, unless for the purpose of circulating the Holy Scriptures *alone*, and not for the apocryphal books, which those Societies were to purchase from their *own funds*; they now agreed to make a grant of money which would necessarily be applied to the expenses of printing the apocryphal books, because of the impossibility of separating or distinguishing them from the inspired books, without the object of the translator being totally defeated. This grant was accompanied with a request singularly inconsistent, "that the money of the British and Foreign Bible Society should be applied exclusively to the paying for the canonical books."*

By this grant the Society solemnly sanctioned the distribution of the interspersed apocryphal books among the members of the Romish Church. They had long before this encouraged a similar version of the Scriptures in Russia, for the use of members of the Greek church. In the year 1813, the President, Lord Teignmouth, addressed the metropolitan of that church, to ascertain whether the assistance of the British and Foreign Bible Society towards printing a cheap edition of the Russian or Sclavonian Bible, would be acceptable? The Russian Bible Society had been formed with the sole object of distributing the Old and New Testaments throughout the Russian empire in all languages *except the Sclavonian*: "for this version," writes Prince Galitzin, "a particular privilege is reserved to the holy Synod."† Soon after, however, the Moscow Society was formed, the chief object of which was to print *the Sclavonian Bible*. One is ready to ask, Could the Members of the parent Committee, could the late eloquent Church Secretary have known that this version of the holy Synod had the apocryphal books intermingled with the sacred text, after the manner of the Septuagint, from which it was translated? Surely there was no just ground for rejoicing on account of this gross departure from the fundamental rules of the Society. Mr. Owen says of this

* Statement of the Edinburgh Committee, p. 5.

† Ninth Annual Report of the British and Foreign Bible Society, p. 94.

measure that it gave the last finish to the Petersburg Bible Society. "By authorizing," says he, "the dissemination of the *Sclavonian Scriptures*, a deficiency was supplied which would have greatly abridged its usefulness; the entire population of the empire, both native and foreign, was now brought within the scope of its benevolent provisions."* Had it been made known in the Reports of the Society that the *apocryphal books in any form* had been paid for by the funds raised for circulating the Scriptures alone, there can be no doubt that a large proportion of the members would have strongly objected to such measures.

CHAP. II.

DIFFERENCE OF ARRANGEMENT RESPECTING THE APOCRYPHAL BOOKS IN THE PROTESTANT AND POPIISH VERSIONS OF THE HOLY SCRIPTURES—DECREE OF THE COUNCIL OF TRENT, RESPECTING THE APOCRYPHA—OPINIONS OF EMINENT PROTESTANT WRITERS ON THE CANON OF SCRIPTURE.

While the reformation from Popery was proceeding in Germany, Luther and his noble contemporaries found it necessary to have the books of the *inspired* oracles strongly distinguished from the *apocryphal* books, so that they resolved to have a new translation from the *original Hebrew and Greek*, instead of imitating the popish translators, who had made the Vulgate, or *Latin* edition of Jerome, the basis of their labours.†

* This version includes some books which are rejected even by the Romish church: the 3rd of Maccabees, and the 3rd of Esdras. In an edition of it printed at Osbrog, 1581, in folio, the following was added to the former of these: *This Third book of Maccabees is not found in other Bibles, not even in the Sclavonic themselves, nor in the Littish, only in the Greek and Bohemian, but we were unwilling to omit it.* In the edition of 1815, assisted by the funds of our Bible Society, this note has disappeared, so that even the *third book* of Maccabees has been raised to the unsuspected character of an *inspired* book.—A Statement, &c. by Rev. C. G. Gorham, p. 30.

† Jerome also translated the books of *Judith* and *Tobit*, from the *Chaldee*, which form a part of the Vulgate copy of the Apocrypha. "Jerome was a rapid and voluminous writer. The translation of *Tobit* was finished in one day."* Ought he not at the close of this day's labour to have exclaimed with the celebrated General, "*I have lost a day!*"

* Prideaux's Connec. vol. ii. book 1, p. 53.

By this plan the Protestants avoided the *intermixture* of the canonical with the apocryphal books found in the Vulgate, and of all the versions made from it; "collecting," as an old writer expresses it, "in one bundle at the end, those books which are called apocryphal." These were distinguished, being placed between the Old and New Testament, by the following title:—" *Apocrypha, that is, Books which are not to be considered as equal to Holy Scripture, and yet are useful and good to be read.*" This German edition was printed in 1551.*

In the year 1545, a Protestant version was published in the French language, in which the apocryphal books were placed at the end of the Bible, as in that of Luther. In the introduction prefixed to these books, it is said, —" *We have separated them and set them aside, that they may the better be known, to the intent that men may know of which books witness ought to be received and which not, &c.*"†

In the year 1526 (only nine years from Luther's first breaking off from the Church of Rome) there was printed at Strasburg, by Cephaleus, an edition of the Greek Septuagint, of the Old and New Testaments, with a *separated* Apocrypha. The editor was Johannes Lonicus, Professor at Marburg. The following is the list of, and the order of the books called *Apocrypha*: "Tobit, Judith, Baruch, Epistle of Jeremiah, Song of Three Children, Esdras, Wisdom of Solomon, Wisdom of Sirach, Susannah, Bel and the Dragon, Maccabees." (Josippus on the Maccabees.) By comparing this list with that in any early edition of the English Bible, or with the list in the authorized version, it will be seen that several books are wanting, which later translators have added. In the preface, the editor professes to have followed Luther "in the partition and order of the books, and therefore had collected in one bundle at the end, those books which are called apocryphal." This was so provoking to the Papists, that Morin, the Romish editor of the LXX. says, "Lonicus, by a wicked boldness, tore the books which Luther had esteemed apocryphal from the body of the others, and placed them at the end of the Bible, giving them the name of Apocrypha." Cephaleus, the printer, in 1529 was induced by the opposition

* Gorham's Statement, p. 13.

† It is supposed this introduction was written by Calvin; it was introduced into the edition of Cranmer's Bible of 1539.

of the Papists, to omit the names of the editors, Lonicerus and Luther.*

The separation of the canonical books was found to be essential to the Protestant cause; the Papists had appealed to the apocryphal books with as much confidence as if they had been inspired oracles; and the Reformers, with Luther at their head, having *rejected all human traditions, and all merely ecclesiastical writings, as authority for matters either of faith or practice*, rebuked their arguments drawn from such a source, by saying of them, as our John Wickliff had said of each book of the Apocrypha, "This be no book of belief." In the conference between Cajetane and Luther, the former having urged the opinion of *St. Thomas*, Luther laconically replied, "The authority of the *Holy Scripture* was to be preferred far before his."†

The important sentiment that the inspired Scriptures, and those Scriptures alone, are the religion of Protestants, cannot be too often repeated. Our CANON, the rule, the *only rule* of faith and practice is this:—"Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself," the only head of the church, "being the chief corner stone." A good writer has said with great propriety:—"This is *the rule*, the complete and the *only rule* to Christians and Protestants, containing all things necessary to be believed and practised; the judge of controversies; the standard to which we must appeal in our disputes about articles of faith, and by which our doctrines must be measured.—"I add," says he, "as the Scripture is *the rule*, so every man must judge of its meaning for himself, (taking in all the help he can, both divine and human,) otherwise it would be no rule to him, and I stick not to say, this is the grand article of *Protestantism*, which we can never forsake without giving up our cause, and falling back again into all the absurdities of implicit faith and blind obedience."‡

Dr. Rainolds, in his "Six Conclusions handled at the Act in St. Marie's Church, Oxford, 13th of July, 1579," proving "The Holy Scriptures teacheth the church all things necessary to salvation;" and that "The militant church may erre both in maners and doctrine," exclaims, "Avaunt ye Trent-counsell fathers, and ye Papists by

* Edition of 1526 in the British Museum.

† Sleidan's history of the Reformation, p. 7.

‡ Bennet's Memorial of the Reformation, chap. i. p. 7.

whom traditions besides Scripture are falsely reputed to be necessarie to salvation.”—Again, “Pardon me, St. Cyprian, I would gladly believe thee, but that believing thee I should not believe the Gospel; but whether we should believe God or man, let the Papists judge!”*

Having stated the reasons why the Reformers judged it essentially necessary to make a marked distinction between the books of the Scripture and those which had always been considered apocryphal, it will be proper to give some account of the *Vulgate edition* of the Bible, and of the Popish versions of it.

In this translation, the work of the learned and indefatigable Jerome, in the fourth century, the inspired and the apocryphal books were *interspersed* or *intermingled*. To prevent, however, any one from concluding, the apocryphal books were of equal authority with the other books, Jerome had prefixed to each of those spurious books a short preface, informing his reader of its peculiar character, stating that it was merely an *ecclesiastical* or human writing, and not written as the Scriptures were, by the inspiration of God. To the Epistle of Jeremiah, including that of Baruch, he had prefixed a Prologue, called his “head piece,” or “helmeted preface,” for the purpose expressly of distinguishing the apocryphal from the inspired books. He states explicitly, that the only reason why he retained these “fables,” was to meet the prejudices of the vulgar, and therefore, according to his custom, “he had marked each of them with a *spit* or dagger, placed horizontally.”†

Up to the period of the Reformation, the copies made from the Vulgate contained the *Prefaces* and *marks* of

* Rainold’s Six Conclusions, &c. p. 674, 690.

† Gregory Martin, one of the Rhemish translators, says of the English Protestant versions:—“Do they not reject certain *pieces* of *Daniel* and *Hester*, because they are not found in Hebrew?” to which his opponent, Dr. Fulke replies:—“As for pieces of *Daniel* and *Hester*, we reject none; but only we discern that which was written by *Daniel*, indeed from that which was written by *Theodotion* the false Jew:—We may be told upon *St. Jerome’s* authority, to reject whatsoever is not found in the Canon of the Jews, written in Hebrew, or Chaldee, for whatever was such *St. Jerome* did thrust through with a spit or obelisk, as not worthy to be received.—*Jerome* testifieth that *Daniel* in the Hebrew hath neither the story of *Susannah*, nor the hymns of their children, nor the fable of *Bel* and the *Dagon*; which we (saith he) because they are dispersed throughout the whole world, have added, setting a spit before them, which thrusteth them through, lest we should seem among the ignorant to have cut off a great part of the book.”—Fulke’s Answer to Gregory Martin, &c. p. 22.

Jerome prefixed to the title of each apocryphal book ; and as a further distinction of these books, there was afterwards added, about the ninth century, a Preface, to what was called the "ordinary gloss," or short commentary, in which the *inspiration* of the apocryphal writings was pointedly denied ; while at the head of each of the books it was expressly asserted, "This is not in the Canon."

The subject respecting the apocryphal books underwent considerable discussion, as might be seen in Father Simon's and Jurieu's Histories of the Council of Trent. From the latter, who was an eminent French minister, we extract the following brief account of their proceedings upon that subject :

"Upon the article of the canonical books there were four opinions : some were for ranking them into two classes, that in the first should be placed the books which had never been contested, and in the second those which had ; this was the opinion of *Luigi di Catanec*, a Jacobin, who grounded it upon the authorities of St. Jerome and Cardinal Cajetane, who had both done so. Some were for having them divided into three orders ; the first of those of which no doubt was ever made ; the second, of those which had been heretofore questioned, but which now are received ; the third, of those of which no perfect certainty was ever pretended to. The third opinion was for reducing them into a catalogue without any distinction ; and, in a word, some were for naming expressly those books which had been controverted, to the end they may be declared canonical. The book of *BARUCH* gave them more trouble than the rest, because no Pope nor Council had ever cited it for canonical ; but a certain person made a shameful remark, that the Church read part of it in the desk, and that was enough to canonize it."*

The Papists were too quick sighted not to perceive that the grand principle adopted by the Protestants as to the perfection of the Scriptures of the Old and New Testament, for all matters of faith and practice, without the aid of tradition or the apocryphal writings, was laying the axe at the root of their system. Some of their chief dogmas had been supported by quotations from the Apocryphal books, as the doctrine of purgatory, and the invocation of Angels, &c. Bringing every thing to the test of the pure oracles of God, was a fire that consumed their wood, and hay and stubble—

* Jurieu, book iii. p. 81. 1784.

things founded on human authority. Bossuet, in a correspondence with a Protestant, respecting the Canon of Scripture, referring to the Council of Trent, which was assembled at this crisis, says that the conduct of the Protestants in *separating* the apocryphal books was intolerable; "it was time to expose this outrage, and to put an end to discussions by an eternal anathema."

The shocking decree of this council, which anathematized all who would not receive the books of "Bel and the Dragon," with as much reverence as they did the prophecy of Isaiah, was passed on the 5th of April, 1545, about three months from its first assembling. The following is a translation.

*"A Decree concerning CANONICAL Scripture.**

"The most holy Oecumenick and general council of *Trent*, assembled lawfully in the spirit of holiness, the aforesaid three Legates of the apostolic see presiding therein, having this always before their eyes, that all errors being taken away, the purity of the gospel, might be preserved in the church, which promise was delivered unto us before, by the prophets in the Old Testament, and delivered again anew, by the mouth of our Lord Jesus Christ himself, the only begotten Son of God, who afterwards commanded his disciples to go preach it unto all nations as the only saving truth; and seeing this verity and discipline is contained in the written word, and in the unwritten traditions of the fathers, which the apostles received from the mouth of Christ himself, and descended down to us by the apostles themselves, who had it dictated to them by the Holy Ghost, following the examples of the orthodox fathers of the church, and reverencing all the books, as well of the Old as New Testament, of both of which God is the immediate author, as also the traditions themselves, belonging both to faith and manners; dictated as it were from

* "It is one of the fundamental principles of Popery, that the scripture in itself, without the interpretation, testimony and authority of the church is not a sufficient foundation of faith for private christians. Baily the Jesuit, in his catechism of controversies made by command of the Archbishop of Bourdeaux, puts this question:—*To whom doth it belong to determine of canonical books?* The answer, *To the church, without whose authority I should no more believe St. Matthew than Titus Livius.*" Horrible as is this sentiment, it was the principle acted upon by the council of Trent, by which accordingly, they infused inspiration into the apocryphal books.—*The Nullity of the Romish Faith*, by Matthew Poole 1667.

the mouth of Christ, or from the Holy Spirit, and preserved in the Catholic church in a continual succession; hath therefore thought convenient to publish a catalogue of those Holy Books which are canonical, lest possibly there might arise any doubt about it, which they were the synod approved of as such; of which take the following account: of the Old Testament, the five books of *Moses*, viz. *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, then *Joshua*, *Judges*, *Ruth*, the four books of *Kings*, the two books of *Chronicles*, the first and second books of *Esdras* which is called *Nehemiah*, *Tobit*, *Judith*, *Hesther*,* *Job*, *Psalms of David*, in number a hundred and fifty; Proverbs of *Solomon*, *Ecclesiastes*, or the Preacher, *Song of Solomon*, *Book of Wisdom*, *Ecclesiasticus*, *Isaiah*, *Jeremiah*, and the Prophesie of *Baruch*, *Ezekiel*, *Daniel*,† the twelve minor prophets, viz. *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Naum*, *Habakkuck*, *Zephaniah*, *Haggai*, *Zachariah*, and *Malachiah*, and the two books of the *Maccabees*."

The books of the New Testament are then enumerated as in the received version; and it is added:—"And if any one reading over these books in all their parts, as the custom is in the *Catholick church*, being in the old vulgar Latin edition, does not hold them for *sacred* and *Canonical*: and knowing the before specified traditions, does industriously condemn them, let him be *Anathema*, or accursed."‡

This was the first time the apocryphal books had been considered as of equal authority with the Scriptures themselves. Till this period many of the Popish doctors had thought them to be of human authority, of doubtful import, and at best but ecclesiastical, and not inspired writings. *Du Pin*, in his ecclesiastical history says, "I will

* To the Book of Esther, is added "the Rest of Esther."

† After the 24th verse of the third chapter of *Daniel*, "the prayer of the three children;" at the end of *Daniel*, "the book of *Susanna*."*

‡ "The canon of Scripture imposed upon us by the church of Rome, they say is according to an apostolical tradition, and yet their own prime authors confess the most ancient fathers to be on our [the Protestant] side, at least as to several of their apocryphal books: *Sixtus Sinensis* gives them to us in general: The ancient fathers did hold the controverted books to be uncanonical; *Bellarmino* gives us *Epiphanius*, *Hilary*, *Ruffinus*, and *Hierome*; *Canus* gives us *Origen*, *Demascun*, *Athanasius*, and *Melito*, a famous and ancient father, who flourished 170, and was a man of great judgment and admirable sanctity, *Sixtus Sinensis*, who purposely travelled to the eastern churches, (where the apostles had

* Canons and Decrees of the Council of Trent, London, Quarto, printed for T. Y. 1687.

not speak of the histories of Susanna and Bel, that are in Daniel, and have been rejected as false and Apocryphal by several of the ancients, since I have already discoursed largely about them:—The writers referred to are *Africanus*, *Eusebius*, and *Appolinarius*. How truly shocking then was it for the Popish doctors at Trent to have decreed that all the apocryphal books were “Sacred and Canonical, dictated as it were from the mouth of Christ, or of the Holy Spirit.” They were from this time by all members of the Romish Church, to be considered as making “part of the Canonical Books;” and if any one denied them to be so, “that they ought to be accursed.”

This, then, is the edition of the Vulgate put forth by Papal authority,—the authorized version of the antichristian church of Rome; and this is the work which Dr. Leander Van Ess calls the “whole Bible;”—and which he describes as “the order and succession of the biblical books, which has for so many ages been *prescribed*, followed and preserved.” And it is a translation, according to this order in which every Papist is commanded to believe, that the *books of Susanna*, and of *Bel and the Dragon* were dictated, as it were by the mouth of Christ or of the Holy Spirit, and to believe it too at the peril of his damnation! Yes, incredible as it may appear, the Committee of the British and Foreign Bible Society, who are appointed to make a proper application of the immense funds entrusted to their care for printing the Holy Scriptures, “without note or comment,” have voted money for encouraging the circulation, as the WORD OF GOD, even of those apocryphal books, which no Protestant ever considered *inspired* writings; and which many have not hesitated to designate erroneous, absurd, and wicked.

Speaking on the Canon of the Old Testament, Dr. Gray says, in his Introduction to his “*Key*,”—“These twenty-two books have an unquestionable title to be considered as the genuine and inspired productions of those authors to whom they are severally assigned. They contain prophecies, and every other intrinsic proof of their

their principal residence and employment) to learn out the true canon, brings a *non est inventus* for the apocryphal books, and returns with the very same canon which we own, so that in him we have the testimony of all those flourishing and apostolical churches to which *Tertullian* directs us for the discovery of truth.”—*The Nullity of the Romish Faith*, by Matthew Poole, p. 103

divine origin: they were received as authentic by the Hebrews, and pronounced to be inspired Oracles by the evangelical writers, who cite them as complete and uncorrupted. They were likewise considered as exclusively canonical in the Christian Church, during the first four centuries, after which some provincial councils attempted to increase the number of some apocryphal books, which however they annexed as only of secondary authority, till the council of Trent declared them to be equally infallible in doctrine and in truth.”*

To this judicious and correct statement, we subjoin in its confirmation, and for the further elucidation of the subject, the opinion of that ornament of the English Bench, the pious and learned Bishop Hall of Norwich, in his work called, “No Peace with Rome.” In the chapter entitled, “*Concerning the Canon of Scripture*,” he thus speaks: “Now (least I be too tedious) it is time for me from these points, which do directly concern ourselves, to hasten unto those, which do more closely touch the majesty of God; and doe, as it were, send plain challenges into heaven; and those doe either respect the Scripture, which is his expressed word; or Christ, which is his natural and consubstantiall word, or lastly, the worship due unto his name.

“And, first, the Scripture complains justly of three maine wrongs offered to it. *The first, of addition to the Canon*; the second, of detraction from the sufficiency of it; the third of hanging all the authority thereof upon the sleeve of the church. *For of that corrupt translation of Scripture, which the Trent-Divines have made onely and fully authenticale*, I forbear purposely to speak; although it were easy to show (that which *Reuchline*, following the steps of *Hierom* hath averred) that the Hebrews drink of the well head, the Greeks of the streame, and the Latines of the puddle; neither will I so much as touch the injurious inhibition of those books to the Laity. Who can endure a peece of new cloth to be patched to an olde garment? Or what can follow hence but that the rent be made worse? Who can abide, that against the faithful information of the Hebrewes, against the cleer testimonies of *Melito*, *Cyrrill*, *Athanasius*, *Origin*, *Hilary*, *Hierom*, *Ruffinus*, *Nazienzen*, against their own doctors, both of the middle and later age; *Sixe whole books should by their fatherhoods*

of Trent, be, under the pain of a curse, imperiously obtruded upon God, and his Church? Whereof some propose to their readers no better than magical iugglings, others bloody self-murders, others lying fables, and others heathenish rites, not without public applause in the relation. These indeed Caietan, ingenuously, as his fashion is (according to that which hee had learned of Hierome), would persuade us to have been admitted onely by the auncients into the canon of manners, not of faith. And surely there be many precepts in *Siracides*, the counterfeite *Salomon*, and *Esdras*, which savour of excellent wisdom; but I wonder what kind of good manners can be learned from such like histories, even by those novices to whom *Athanasius* bequeathes those books. Well may I say of these, as that *Chian* servant of his master (which sould his wine and dranke his lees), whiles now they have good, they seek for nought: but let these bookes (questionables to *Epiphanius*) be all sacred; let them be (according to the meaning of the councill of Carthage, and of *Austin*, so oft cited to this purpose) soever canonical; yet what man or angell dare presume make them divine? We know full well, how great impietie it is to father upon the God of heaven the weake conceptions of human wit; neither can wee bee any whit mooved with the idle crack of the *Tridentine* curse, whiles we heare God thundering in our ears: if any man adde unto these words, God shall add unto him, the plagues written in this book.”*

From another of the Bishop's works, called, “A Serious Disswasive from Popery, to W. D. revolted,” we extract the following. “Our question is, whether all those bookes which in our Bibles are stiled Apocryphall, and are put after the rest by themselves, are to bee received as the true Scriptures of God? Heare first the voice of the olde church: to let passe that clear and pregnant testimonie of *Melito Sardensis*, in his epistle to *Onesimus*, cited by *Eusebius*. Let *Cyprian* or *Ruffinus* rather speake in the name of all: of the Olde Testament (saith he) first were written the five bookes of *Moses*, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomie*; after these the booke of *Joshuah*, the sonne of *Nun*, and that of the *Judges*, together with *Ruth*; after that were the four bookes of the

* No Peace with Rome, written first in Latin by J. H. and now Englished. London; 1614. Works, fol 868, 869.

Kings, which the Hebrews reckon but two; of the *Chronicles*, which is called the booke of dayes; and of *Ezra*, are two bookes; which of them are accounted but single, and the booke of *Esther*. Of the prophets there is *Esay*, *Hieremie*, *Ezekiell*, and *Daniell*, and besides one booke which contains the twelve smaller prophets. Also *Job*, and the *Psalms* of *David* are single books; of Solomon there are three bookes delivered to the church, the *Proverbes*, *Ecclesiastes*, *Song of Songs*. In these they have shut uppe the number of the bookes of the Olde Testament. Of the New, there are four Gospels, of *Matthew*, *Mark*, *Luke*, and *John*; the Acts of the Apostles, written by *Luke*; of *Paul* the Apostle fourteen Epistles; of the Apostle *Peter* two Epistles; of *James* the Lord's brother and Apostle, one; of *Jude*, one; of *John*, three; lastly the Revelation of *John*. These are they which the fathers have accounted within the Canon; by which they would have the assertions of our faith made good: but wee must knowe *there are other bookes*, which are called by the ancients, *not Canonically*, but *Ecclesiasticall*, as the *Wisdom of Solomon*, and another booke of *Wisdom*, which is called of *Jesus* the sonne of *Sirach*; which booke of the Latin, is tearmed by a general name *Ecclesiasticus*; of the same rank is the booke of *Toby*, and *Judith*, and the bookes of the *Maccabees*:—Thus farre that Father; so *Hierome* after he had reckoned up the same number of books with us in their order, hath these words: 'this prologue of mine (saith he,) may serve as a well defenced entrance to all the books which I have turned out of Hebrew into Latine; that we may knowe, that whatsoever is besides these is Apocryphall; therefore that booke which is entituled *Salomon's Wisdom*, and the book of *Jesus* the sonne of *Sirach*, and *Judith*, and *Tobias*, and *Pastor*, are not Canonically: the first book of the *Maccabees* I have found in *Hebrew*, the second is *Greek*; which booke (saith hee,) indeed the church readeth but receiveth not as Canonically.' The same reckoning is made by *Origen* in *Eusebius*, word for word. The same by *Epiphanius*, by *Cyrril*, by *Athanasius*, *Gregory Nazianzen*, *Damascen*; yea by *Lyranus*, both *Hugoes*, *Caietan*, *Carthusian*, and *Montanus* himself, &c.

"All of them with full consent rejecting these same Apocryphall books with us. Now heare the present Church of Rome in her owne words, thus; 'The holy Synode of *Trent* hath thought good to sette down with this decree a

ist catalogue of bookes of Holy Scripture; leest any man should make doubt which they be which are received by the Synod; and they are these underwritten, of the Olde Testament, &c.

'And if any man shall not receive these whole bookes with all the parts of them, as they are wont to be read in the Catholicke Church; and as they are had in the olde vulgar Latine edition; for Holy and Canonically, let him be accursed;' Thus she; "Judge you now of our age, and say, whether the opinion of the aancient church (that is ours) be not a direct enemy to Popery, and flatly accursed by the Romish."*

It is a solemn observation of a correct writer, speaking of the Canon of Scripture;—"Some enlarge it as the Papists, who hold that divers other books, called by us *Apocrypha* (i. e. hidden) do belong to the Old Testament, and are of the same authority as the others before named; and they add their traditions and unwritten word, equalling it with the Scriptures:—these are accursed. Rev. xxii. 8."

Speaking of the council of Trent this author adds, "Nothing was there determined which was not first concluded at *Rome* by the Pope in the College of Cardinals, and sent from *Rome* to *Trent*; whereupon this proverb arose, *Spiritus Sanctum Roma per parum mitti Tridentum. The Holy Ghost came to Trent packed up in a cloke-bag.*"

This pious author, who published his work in the year 1654, says, "We hope therefore since the Apocrypha are justly rejected out of the Canon, that hereafter they will neither have the honour to be bound in our Bibles nor read in our Churches."†

Dr. Cosins, Bishop of Durham, in his "Scholastical History of the Canon," published 1657, says, when speaking of the council of Trent: "The church of Rome thought fit to compose and dress up a *new additional Canon* thereof for themselves, in their late council of Trent,—then it was one of the first things they did to lay this foundation for all their *new religion* which they built upon it;—that the apocryphal writings and traditions of men, were not inferior nor less canonical, than *the sovereign dictates of God*, as well for

* A Serious Disswasive, &c. Works:—p. 813, 814.

† A System of Divinity by Edward Leigh, Esq. Master of Arts, of Magdalen Hall in Oxford. Folio, p. 58.

the confirmation of *doctrinal points* pertaining to *faith*, as for the ordering of *life* and manners; but that both the one and the other ought to be embraced with the same affection of piety, and received with the *like religious reverence*, not making any difference betwixt them.”—Again, “But for the OLD TESTAMENT, herein the Canon of the council of Trent hath made the *Roman Church* to differ both from *itself* (considered as it was in former ages) and *from all other churches* besides, by adding to the OLD CANON (strictly and properly so taken) *six entire* books, which were never in it before; that is to say, Tobit, Ecclesiasticus, Wisdom, Judith, the first and second books of the Maccabees, together with certain other pieces of Baruch, Esther, and Daniel; all which before the time of this new council were wont to be severed even among themselves from the Canonical Scripture.* “It is not in the power of the Roman Church, nor any other to make new articles of faith, or to make any books sacred and canonical scripture, (so as to be the binding rules of our faith and practice) which were not such in their own nature before, that is outwardly inspired by God, and by his authority ordained to be such from the time when they were first written.†

It is quite unnecessary to add more testimonies on this important topic of the TRUE CANON OF SCRIPTURE. Surely if authority should weigh on any subject, it is here; where it does not relate to matters of opinion, but of facts. The council of Trent made a new Bible, and the Pope sanctioned the decree; “as God sitting in the temple of God, shewing himself that he is God.” “Holy men of old spake as they were moved by the Holy Ghost,” and therefore what they said is binding on our consciences, whether relating to matters of faith or of practice. But shall impious men arrogating infallibility, presume thus to assert divine prerogatives, and assume divine authority, by pretending to impart inspiration to these mere human productions? Rather shall enlightened Protestants of the nineteenth century, by aiding the circulation of this FALSE CANON OF SCRIPTURE, say, “Who is like unto the beast? who is able to make war with him?” Rev. xiii. 4.

* Cosin's of the Canon, p. 6. † *ibid.* p. 223.

CHAP. III.

PROCEEDINGS OF THE COMMITTEE OF THE EDINBURGH BIBLE SOCIETY—OF SEVERAL CLERGYMEN OF THE UNIVERSITY OF CAMBRIDGE—OF SOME MEMBERS OF THE COMMITTEE OF THE PARENT SOCIETY, AND OTHERS IN LONDON—MEASURES ADOPTED BY THE COMMITTEE OF THE PARENT SOCIETY IN CONSEQUENCE.

The Edinburgh Bible Society was founded a few years after the Parent Society; for the purpose of rendering it assistance, as an Auxiliary Institution. From its commencement, up to the close of the last year, the greatest harmony prevailed between the two Societies; when the event related in the last chapter, of Dr. Leander Van Ess, having been assisted to print the Bible in the German language, with *apocryphal books intermingled*, according to the decree of the council of Trent, and which were not to be distinguished by any mark, or direction, by which they might be known from the *inspired* books, led to such a serious misunderstanding, that at present the Edinburgh Society has resolved to remit no more money to the funds of the Parent Institution.

The following Extracts from the Edinburgh Society's Statement, relating to the circulation of the Apocrypha, by the British and Foreign Bible Society,* will put the reader in possession of the reasons which have led them to adopt such a hostile and decided a line of conduct towards the Parent Society.—They say, the original principle, on which the British and Foreign Bible Society and its kindred Institutions were established, was, that they should apply their funds to the circulation of the Holy Scriptures, without note or comment. And if any one circumstance has more than another led, under the divine blessing, to their prosperity and general acceptance with all classes of the public, it has been the simplicity and unexceptionable nature of this their primary object.

Recently, however, the Committee of the Edinburgh Bible Society were given to understand, that another object had been conjoined with this, by the British and Foreign Bible Society, to which exceptions of a very grave nature lay; namely, that aid had been afforded from its

* Sold by Hamilton, Paternoster Row.

funds towards the circulation, along with the Scriptures, of the apocryphal books,—a purpose to which they believed that numerous Auxiliary Societies and Subscribers neither imagined that they had been contributing, nor would, had they been aware of the fact, have ever lent their assistance.

The Committee of the Edinburgh Bible Society, in consequence, put themselves into correspondence with the British and Foreign Bible Society; and the result of their inquiries will appear from certain resolutions adopted on the 17th January, 1825, by the Committee, which will be found sufficiently explicit to render further preliminary detail unnecessary.

The attention of the Society was called to the subject of the appropriation of the funds of the Bible Society, so as to aid the circulation of the Apocrypha on the Continent; when the following facts came under the notice of the Committee.

1. That in the month of August last, an application was made by the Reverend Leander Van Ess to the Parent Society, for authority to print, at their expense, his translation of the Old Testament Scriptures, with permission from them to intersperse and mix up with them, according to the order adopted by the Romish Church, the apocryphal books; the additional expense thus incurred being defrayed by himself and his friends; and that the Parent Society had voted a grant of money for that purpose.

2. That this grant of money for such a purpose directed this Society's attention to the point in question; when they learned, for the first time, that, till a late period, it had been, to some extent, the practice of the British and Foreign Bible Society, in granting Bibles for the use of Members of the Romish Church, to allow of this intermixture of inspired and apocryphal books; in proof of which, editions of the Spanish and Italian Bible, in which the apocryphal books were so interspersed, were laid upon the table.

3. That the general practice of the Foreign Protestant Bible Societies has been to print the Apocrypha with their Bibles; and that, up to the year 1822, it has been the practice of the British and Foreign Bible Society, to vote grants of money to such Societies, in order to pay for the printing of both the Holy Scriptures and the Apocrypha.

4. That in 1822, an objection was advanced to this practice by some of the Members of the Parent Society, when the following resolution was passed.

“Resolved—That when grants shall be made by any of the Bible Societies in connection with this Institution, which are accustomed to circulate the Apocrypha, it be stated to such Societies, that the attention of the Committee having been called to the fundamental rule of the Society, as limiting the application of its funds to the circulation of the Holy Scriptures; and it appearing *that this view of the said rule has been taken from the beginning by the great body of its members*; the Committee, anxious on the one hand to *keep entire good faith*, with all the Members of Society, and on the other, to maintain unimpaired, the friendly intercourse which it has had the happiness so long to hold with Bible Societies, which circulate books esteemed apocryphal in this country, request of those Societies, that they will appropriate all future grants which they may receive from the British and Foreign Bible Society, exclusively to the printing of the books of the Old and New Testament, as generally received in this country, such Societies remaining at full liberty to apply their own funds in whatever way, as to the printing and circulation of the Apocrypha, it may seem good to them,—in which it is distinctly admitted that ‘the fundamental Rule of the Society limited the application of the funds to the circulation of the Holy Scriptures.’

5. That since the passing of this Resolution, the Society has abstained from paying directly for the Apocrypha in any place; but that ever since that time the general custom of the Foreign Protestant Bible Societies has been the same as formerly, to append the Apocrypha to their Bibles; and that, although the aforesaid resolution of August, 1822, originated in an avowed desire, as therein expressed, to limit the funds of the Society to the sole purpose of circulating Holy Scripture, and on this point to keep entire good faith with its members,—this resolution has been ever since held by the Parent Society as the rule by which Foreign Societies, receiving aid from the British and Foreign Bible Society, were sanctioned in printing the Apocrypha along with the word of God, so long as they applied the grants of money from the Society in England to pay for the printing of the canonical books; and that consequently the circulation of the Apocrypha was still

continued to the same extent; and the resolution of 1822 effected in the practice of the Foreign Societies no alteration whatever.

6. That permission having thus been given to append the Apocrypha to the Bibles used by the Protestants on the Continent, the Reverend Leander Van Ess, eager for the diffusion of the Old Testament Scriptures among the Members of his Church, invited the Society to recur to the former practice of printing the Apocrypha interspersed with the sacred books; and that to this the Parent Society objected on account of the terms of the resolution of 1822; but that, on a subsequent application of Dr. Van Ess, in August last, in which he directed their attention to the indulgence granted to the Protestant Societies, the Parent Society did once more actually sanction the Romish intermixture of the Canonical and Apocryphal books; with this formal reservation, that the money of the British and Foreign Bible Society should be applied exclusively to the paying for the Canonical books.

7. That, at a subsequent meeting, however, this vote had been rescinded; but that the Society, having again discussed the merits of the question respecting the circulation of the Apocrypha, had come, on the 20th of December last, to the following resolution; which resolution is to be regarded as the rule of the future proceedings of the Society on this subject.

‘That no pecuniary grants be made by the Committee of the British and Foreign Bible Society for the purpose of aiding the printing and publishing of any edition of the Bible in which the Apocrypha shall be [mixed and] interspersed with the canonical books of Holy Scripture; and that all grants of money to Foreign Societies, which are accustomed to publish Bibles [but separate and distinct from the canonical books]* containing the Apocrypha, be made under the express stipulation and the assurance of the parties receiving the same, that such grants shall be exclusively applied to printing and publishing the canonical books of Scripture only.’

And the Society having maturely considered these facts, It was *Resolved*,

* The sentences in brackets, are supplied from Mr. Gorham's Copy, in p. 32, of his pamphlet.

1. That this Society regards the principle on which the British and Foreign Bible Society was founded, viz. the circulation of *Holy Scripture exclusively without note or comment*, as the essential basis of its existence; and considers that nothing short of a strict, avowed, and unequivocal adherence to that principle will insure its permanent unanimity and success.

2. That the British and Foreign Bible Society stands pledged to the circulation of the Holy Scriptures exclusively, by the language of its fundamental Rule, by the express avowal to that effect in the commencement of the resolution of August 1822, and by the unvarying tenor of its statements in the Reports and other documents of the Society, in which it is repeatedly asserted that the Society is '*a Bible Society*,' 'that it circulates *Bibles*,' '*copies of the Scriptures*,' 'the *Word of God*,' 'the *books of Holy Writ*;' and in which, so far from giving the most distant intimation that any other writings are added to these, it is affirmed 'that the Society is an Institution which confines itself with *rigorous exactness* to the dissemination of the Holy Scriptures,' that 'its sole object is the increase and circulation of the *books of Holy Writ*,' that 'its object was to disseminate the *Word of God as contained in the Scriptures of the Old and New Testament*;' and that 'the Society owes its present prosperity, next to the blessing of the most High, to the simplicity of its object, and the zeal, fidelity, and perseverance with which that object has been pursued, and respectfully solicits all its fellow-labourers and friends never to deviate from the plain and avowed object of all Bible Societies, *the circulation of the Holy Scriptures without note or comment*.'

3. That this Society holds the circulation of the apocryphal writings in any way whatever, directly or indirectly, through the instrumentality of the funds of the British and Foreign Bible Society, to be contrary to the express conditions of the original covenant entered into by that Society with the Christian public, and to the solemn asseverations on the subject of the exclusive distribution of Holy Scripture, in which the annual Reports of the Society abound; and while it laments most deeply the evil already done in the adoption of a measure so fundamentally at variance with the laws and averments of the Society, and which it is believed was altogether unknown to the Members of the Society in general, it does respectfully, but most solemnly, protest against its farther continuance.

4. That the British and Foreign Bible Society is not only altogether prohibited by the laws of its existence from giving any sanction to the circulation of the Apocrypha, but that it cannot do this without incurring the guilt of putting a most fearful fraud upon the world, and laying a deadly snare for the souls of men; because the Apocrypha is not only an uninspired book, and therefore on a level with other human productions, but far below the level of many human compositions, as it is abundantly interspersed with falsehoods, false doctrines, superstitions, and contradictions of itself and of the Word of God, of which a few specimens are annexed;* and because these Apocryphal writings, laden as they are with such gross and palpable error, do advance a deceitful claim to reverence and attention, upon the pretext of their being inspired: so that in whatever degree the influence of the British and Foreign Bible Society has tended to encourage the circulation of these apocryphal writings, it has gone out of its direct and legitimate course to give its sanction to a human composition replete with error, which wickedly assumes to be a revelation from heaven; and that this Society deeply regrets that the use of such strong language as appears in the Reports of the Parent Society, respecting the exclusive circulation of Holy Scripture, should have been accompanied by the distribution of the Apocrypha appended to the Scriptures, inasmuch as it has been an indirect expression to the world of an opinion which the Society certainly did not, and could not entertain, that the claim of those writings to inspiration is not altogether unfounded.

5. That, entertaining these views of the point in question, this Society feels compelled to express its sincere regret at the tenor of the resolutions passed by the Parent Society on the 19th August, 1822, and the 20th Dec. 1824, because while they appear to be a disclaimer of the practice of circulating the Apocrypha, they are held in fact to be the rule, on the strength of which the practice objected to is still persevered in, so that these counterfeit and heterodox writings are actually *appended* to by far the greater number of those copies of God's Holy Word, which are circulated on the Continent at the expense of the British and Foreign Bible Society; and that the real operation of these resolutions is merely to administer a salvo to the consciences of

* In an Appendix.

objectors at home, whilst abroad the evil remains precisely the same as ever, and those sacred funds which had been subscribed upon the express condition, and in the full confidence, that they should be expended in encouraging the circulation of *the Holy Scriptures only*, are still lending an indirect influence to the circulation of vital error.

6. That this Society conceives also that the course which the Parent Society has adopted, by the resolutions of Aug. 1822, and Dec. 1824, in order to permit to the Foreign Protestant Societies the circulation of the Apocrypha, would justify a similar practice in respect to the printing and circulating the notes of Ostervald or Martini, or the human comments attached to any other edition of the Scriptures; it being evidently in the spirit of those resolutions to say, that so long as the Foreign Societies expend the grants of the British and Foreign Society in the printing of the canonical books of Scripture, they are at liberty to expend their own funds in subjoining to those canonical books whatever else they please; and that the circulation of such comments, whether doctrinally correct or incorrect, would be far less injurious than the circulation of apocryphal books, inasmuch as those comments profess to be nothing more than the word of man, whilst the Apocrypha goes forth among the people under *the false name of the Word of God*.

7. That this Society is fully aware of the objection—hitherto taken for granted by the Committee, but by no means proved—that entirely to exclude the Apocrypha from the Bibles circulated by the British and Foreign Bible Society would be to terminate its connexion with the Bible Societies on the Continent, and to stay that wide and copious distribution of the Holy Scriptures which has been the cause of so much joy; that this Society questions the accuracy of that assertion; but that, even admitting its truth, the certainty of such a result cannot justify a measure which is a direct violation of the original contract of the Society with its members, which is at variance with the injunctions of the word of God itself, and which not only tends to maintain and vindicate the superstitions of some of the continental churches, but to bring the word of God into contempt; that it becomes the British and Foreign Bible Society, in godly simplicity, and in uncompromising faithfulness, in strict adherence to its charter, and in reliance upon the providence of God, still to follow that one plain,

specific, and unsuspecting course, which will secure to it the blessing of God, and the firm patronage of all its friends; and that, as it appears by the statement of the Parent Society itself, that 'the demands upon their generosity, and even their justice, very greatly exceed all the means at their disposal,' it is manifestly incumbent on the British and Foreign Bible Society to carry the word of God to those nations where their labours are now, by their own admission, at a stand for want of means, and where it would be thankfully received pure and unmixed; and not by tacitly sanctioning the false pretensions of an apocryphal book, to recognize a principle which that word so solemnly condemns, 'Let us do evil that good may come.'

8. That this Society do empower their Secretaries to transmit a copy of this minute, accompanied by the paper on the Apocrypha therein referred to, to the Parent Society in London, as their respectful but firm remonstrance against the evil of which they complain."

In consequence it should seem, of the proceedings of the Edinburgh Committee, and the alteration made by the Committee of the Parent Society in their resolution of the 20th December, 1824, several respectable clergymen of the University of Cambridge, who are members of the Bible Society, met in that city, and agreed upon a Protest against what they considered an innovation, if not upon the strict rules, yet upon the catholic *spirit* of the Society. This was soon after published with the title of "*Remarks on the propriety of applying the funds of the British and Foreign Bible Society to the circulation of such Foreign Versions as contain the Apocrypha, in places where no other Version will be generally received.*" The following is the history of this proceeding.

"The British and Foreign Bible Society, from its first formation has assisted and encouraged Foreign Societies and Individuals, by liberal grants of money, to print the Bible in the form which the general usage or Ecclesiastical authority of their respective countries prescribed. The received, or authorized form, in the Foreign Christian churches, includes the Apocrypha: which has, therefore, been printed with the rest of the Bibles by the Society's aid. But in the many New Versions which it has procured for Heathen Countries, and in the million and a half of Bibles which it has distributed in Great Britain, there has never been a thought of inserting the Apocrypha. Still

further, the first *Foreign* Bibles which it printed in this country did *not* contain the Apocrypha. But it was found, that such Bibles could not be circulated to any extent abroad. The Society has, therefore, since printed Bibles containing the Apocrypha for Foreign circulation.

“This practice has lately been objected to, and an attempt has been made to alter the course of proceeding, by binding the Committee under formal resolutions not to print the Apocrypha in any case: with respect also to Roman Catholic authorized Versions, where the Apocryphal books are arranged among the inspired, according to the ancient form of the Vulgate, it has been proposed wholly to abstain from countenancing such Versions. Against this attempted innovation in the Society’s proceedings, the following Protest was presented from several Members of the University of Cambridge.

“At a Meeting of several Members of the University of Cambridge, subscribers to the British and Foreign Bible Society, or its Auxiliaries, held at the Lodge of Corpus Christi College, 11th February, 1825; the Master of C. C. C. in the Chair; it was agreed to admit the following representation to the Committee of that Society.

“We, the undersigned Members of the University of Cambridge, having taken into consideration a resolution which was passed on the 20th of December last, ‘that no pecuniary grants should be made by the Committee of this Society, for the purpose of aiding the printing, or publishing any edition of the Bible, in ‘which the Apocrypha shall be mixed and interspersed with the canonical books of the Holy Scriptures,’ beg leave, on so grave and important a subject, to present our unanimous request that the propriety of the resolution may be re-considered.

“We wish it to be considered, whether that resolution is not in fact a violation of one of the grand and fundamental principles of the Society! namely, that of uniting, in the common work, the efforts of all Christian communities; and whether it will not cut off some of the largest and most promising branches of the Society’s labour, by giving up, in some quarters, the only way in which *any part* of the word of God can be circulated, and, in other quarters, the only way in which the Old Testament can be circulated with the New.

“We conceive that the very terms in which the designs and character of the Society are declared, in the body of

rules and regulations, do fully admit of the circulation of the Scriptures, as they are received by different Established Churches throughout the world; and we wish it to be considered, whether the whole spirit of the Society, as breathing love to mankind, and a desire for the salvation of the world, be not contravened by the resolution in question.

“We have no desire whatever that the Apocrypha should be circulated where the Canonical Scripture *will be* received without it; but we earnestly wish that the circulation of *these* may not be impeded, by any determination which will excite direct opposition from the very churches that most need to be supplied with them.

J. Lamb, Master of Corpus Christi Coll.
 Samuel Lee, M. A. Professor of Arabic.
 Frederick Thackeray, M. D. Eman. Coll.
 W. Farish, Magd. Coll. B. D. Jacksonian Professor.
 A. Sedgwick, Trin. Coll. Woodwardian Professor.
 C. Simeon, King's Coll.
 G. King, M. A. Prebendary of Ely.
 James Scholefield, A. M. Fellow of Trin. Coll., and Secretary to the Cambridge Auxiliary.
 Legh Richmond, A. M.* Trin. Coll. (Turvey, Beds.)
 W. Clark, A. M. Corp. Ch. Coll.
 W. Mandell, Fellow of Queen's Coll.
 H. V. Elliot, A. M. Fellow of Trin. Coll.
 George Milner, A. M. St. John's Coll.
 J. Lodge, A. M. Magd. Coll. Librarian of the University.

Baptist, W. Noel, A. M. Trin. Coll.
 T. P. Platt, M. A. Fellow of Trin. Coll.
 G. E. Corrie, M. A. Fellow and Tutor of Catharine Hall.
 W. Twigg, M. A. Trin. Coll.
 Edw. Edwards, M. A. Corp. Ch. Coll. (Lynn, Norf.)
 Samuel Hawkes, M. A. Fellow of Trin. Coll.
 Henry Venn, M. A. Fellow of Queen's Coll.
 H. J. Sperling, M. A. Trin. Coll.
 W. H. Markby, B. D. Corp. Ch. Coll.
 Samuel Carr, M. A. Fellow of Queen's Coll.
 W. Cecil, M. A. Fellow of Magd. Coll.
 H. Godfrey, D. D. President of Queen's Coll.

“The signatures were restricted to Masters of Arts, and persons of superior degrees. Two or three of the above individuals, though not resident Members of the University, happened to be in Cambridge at the time, and availed themselves of the opportunity of expressing their concurrence in the above representation.”

The Committee of the Parent Society now found themselves in the unpleasant situation of having offended both their Edinburgh and Cambridge friends. They at length resolved after repeated and long discussions, to extricate themselves from the labyrinth in which they were involved, by passing, March 23, 1825, the following Resolution, viz. “*That all the resolutions of the Committee relative to the Apocrypha be rescinded.*”

The effect of this resolution it will be perceived, was to throw open the whole question respecting the Apocrypha,

* It is understood that this gentleman has since withdrawn his signature.

and to leave the matter of granting supplies to foreign Protestant Societies and to Dr. Leander Van Ess, entirely to the future decision of the Committee. It is not wonderful, therefore, that those persons who were opposed to the circulation of the apocryphal books, either as *appended* to, or as *intermingled* with the inspired canon, were still exceedingly dissatisfied. The Edinburgh Committee transmitted to London the following resolution, passed on April 4, 1825,

“*Resolved*—That a letter be transmitted to the Society in London acknowledging the receipt of the communications from that Society, bearing date 23rd ult. and stating in reply, that this Society sees with anxiety the latter clause of that letter, intimating that the future proceedings of the Society are as yet uncertain; that this Society simply refers to its resolutions of the 17th January last for its unaltered opinion on the subject; and that it earnestly presses upon the Committee the absolute necessity of considering and determining this question within the shortest possible period, and transmitting a direct answer, whether the Committee of the Parent Society consider themselves warranted by the original and fundamental rule, to aid in any way whatever the circulation of the Apocrypha.

“That, till a satisfactory answer be received from London on this point, all remittances to the Parent Society be suspended.”

On the same day that this decided resolution was passed in Edinburgh, a “remonstrance signed by twenty-seven persons, (including *four* regular members of the Parent Committee, who resided in London,) was laid before that Parent Committee. These were persons residing in London who, though they did not go to the length of the Edinburgh Committee, were opposed to the circulation of INTERSPERSED Apocryphas.” The Parent Committee referred this and the Resolution from Edinburgh, to a *special* Committee, that the whole subject relating to the Apocrypha, should be again discussed: the following is the measure which was proposed by the special, and adopted by the *general* Committee: and which was submitted to the Committee at Edinburgh, as the articles of peace and reconciliation:—

“BRITISH AND FOREIGN BIBLE SOCIETY,

April 9, 1825.

“AT a Meeting of the *Special Committee*, appointed to consider the subject of the Apocrypha,—

“After a very full discussion, the following *Resolution* was agreed to, viz.

“That it be recommended to the General Committee not to print or circulate the Apocryphal Books ; and, at the same time, to use their best endeavours to aid the circulation of the Inspired Volume in all foreign countries, *by grants of the Canonical Books*, in whole or in part, *without interfering with the future distribution of the same*, whether with or without the Apocryphal Books.

“April 22, 1825.

“At a Meeting of the General Committee, specially summoned to receive the Report of the special Committee,

“The above *Resolution* was considered and adopted.”

This, perhaps, was the only expedient that could have been adopted at all likely to meet the views of all the parties concerned. But is it not surprising that the *impracticability* of carrying it into effect did not occur to the minds of the Committee ? As for instance,—How could the Book of Esther, or of Daniel as printed in this country, be acceptable to the Roman Catholics ? Besides, the measure had the appearance, by sending copies of the canonical books *unbound*, of tacitly encouraging the Roman Catholics to *intersperse* the apocryphal books : and by thus supplying them with the canonical books *in sheets*, they were at liberty to apply all their own money solely to printing the apocryphal books, thus laying them under the necessity of *destroying* the copies of the books of Esther and Daniel, sent them, from its being impossible to put them in circulation. It was not to be expected therefore, that this step of the Parent Society, could remove the difficulties of those who objected to the Popish Edition as a FALSE CANON OF SCRIPTURE, because the apocryphal writings interspersed and undistinguished would still make an integral part of it, and be enjoined to be received as “sacred and canonical” as much so as the Holy Scriptures themselves.

Accordingly we find, that to the Edinburgh Committee especially, it was considered “to be of an highly unsatisfactory character.” They say, “supposing the expression of the Committee to be limited to books in sheets, even then, if the different books of Scripture be printed so as to be capable of separation, it is obvious that between them may be inserted the apocryphal books. And if it is the scope of the resolution to authorize grants of *money*, for the

printing the canonical books, then undoubtedly it is easy for Foreign Societies to add their own mite to the fund given, and with both will be enabled to bring out a spurious book under the name of the Bible. In this view, the recent resolution of the British and Foreign Bible Society, admitting as it does, of the continuation of that most pernicious practice, *the interspersing of the Apocryphal books*, is worse in principle than the earlier ones they rescinded."

The Edinburgh Committee contend, that the Bible Society cannot be restored to the purity of its original object, and professed design, unless it put an effectual check upon the Foreign Societies, so as to prevent their circulating, along with copies of the books of the Parent Society, either directly or indirectly, those apocryphal books which by all Protestants are declared not to be canonical.

The answer sent to the Committee of the Parent Society from Edinburgh, is contained in the three following resolutions, adopted by their Committee on the 16th May, 1825, "after mature deliberation :—

"1. That they see no cause to depart from the resolutions adopted by them at their meeting 17th January, 1825, with reference to the circulation of the Apocrypha; and that therefore their remittances to the British and Foreign Bible Society be discontinued.

"2. That while they feel themselves under the necessity of taking this step, it will afford them unfeigned satisfaction to have it in their power to renew that friendly intercourse which they have hitherto maintained with the British and Foreign Bible Society, by the removal of those circumstances which have led to its interruption.

"3. That the resolutions of 17th January, 1825, be immediately printed and circulated among the various Bible Associations of the kingdom, with a statement of the result of the subsequent communications on the subject, for the purpose of explaining the grounds of the proceedings of this Committee with regard to this important question.

(Signed) T. DAVIDSON, D.D. *Preses.*

EDINBURGH, May 18, 1825.

That the view taken of this subject by the Edinburgh Committee is likely to influence very many of its subscribers, may be inferred from the fact that in consequence of their published "Statement," having been sent to all the Auxiliary Bible Societies, the following Societies soon

after addressed the Parent Society in the language of firm remonstrance:—namely, the *Newcastle, Hereford, Ayrshire, Surrey, North Shields, Haddington and North Somersetshire*. On the other hand the sentiments avowed and advocated by the Clergymen at Cambridge in their “Protest,” have the concurrence of a very large proportion of individuals both in the General and special Committee, that there be no restraint put upon Foreign Societies, nor their own Agents on the Continent, as to the circulation of the Bible containing the Apocrypha, even in the most objectionable form of the intermingled order of the books. And upon these opinions they have also been encouraged to act, by addresses from the *Nottingham, Dorking and West Essex* Auxiliary Societies.

The dilemma into which the Committee of the Parent Society were brought by these opposing parties led them on the 2nd of August last, to refer the whole subject of the Apocrypha to a special Committee,* for the purpose of receiving “a careful and deliberate consideration.” In a circular letter dated the 6th of August, and signed by the three Secretaries, they express their conviction and expectation of a peaceful result;—“We trust,” they say, “the result will prove satisfactory to the members of the Society.”

Never had any men a more difficult task to perform, than those who compose this *special Committee*, should they unhappily proceed upon the principle of attempting by any compromising measure, to satisfy all the contending parties on the subject; it might be added, never had any men a more fearful responsibility devolved upon them: it rests with them, at least so far as the influence of the Bible Society extends, to decide the question, Whether the council of Trent were justifiable in setting forth the Apocryphal books, as inspired writings of equal authority in matters of faith and practice with the word of God? or, whether the Protestant principle does not demand the unequivocal rejection, in matters relating to salvation, of all human traditions, and all merely ecclesiastical writings?

* This special Committee consists of Lords Teignmouth, Bexley and Calthorpe; the Bishop of Litchfield and Coventry; the Rev. Messrs. Cunningham, Dealtry, Orme, Pratt and Simeon, and Dr. Thorpe; Sir R. H. Inglis, and Messrs. Wilberforce, Butterworth, Allen, Macaulay, Phillips, Steven and Trueman, together with the Secretaries.

CHAP. IV.

BRIEF HISTORY AND DESCRIPTION OF THE APOCRYPHAL BOOKS—
 OPINIONS OF DR. DODDRIDGE—REV. BENJAMIN BENNETT.—DR. PRI-
 DEAUX—DR. GRAY—BISHOP HOOKER—DR. COSINS—DR. LIGHTFOOT.

The following explanation is given of the term Apocryphal, in Lemon's English Etymology. "Αποκρυφος, Απο, abs, et κρυπῶ, condo, to hide. It signifies those books in the church, whose origin and authors *were unknown to the fathers*; and consequently read only in private, not publicly. Nugent."

It might have been concluded, had it not been asserted to the contrary, that the learned *Jerome* from his having translated some of the apocryphal books and interspersed them in the Vulgate, with the inspired books, had himself believed them to be canonical. So far from this, we find him saying, that it was the ignorance of the age and the prejudices which prevailed that induced him to take that step. He expressly says, "that the book of Bel and the Dragon is a *fable*; that these books do not belong to those whose names they bear; and that they contain several forgeries." *St. Austin*, also says, "that though we find in the apocryphal writings some truths, yet they have no authority, by reason of the many falsities contained in them."*

It is not pretended that these books were ever received by the *Jews*, or so much as known to them. None of the writers of the New Testament cite or mention them; neither Philo nor Josephus speaks of them. The *Christian* church was for some ages an utter stranger to these books: *Origin*, *Athanasius*, *Hilary*, *Cyril of Jerusalem*, and all the orthodox writers who have given catalogues of the canonical books of Scripture, unanimously concur in rejecting them out of the CANON.

We shall give a list of the books accounted Apocryphal by Protestants in a future chapter; we have already shewn how they are arranged by the decree of the council of Trent. There are also some books which the Roman Catholics themselves esteem Apocryphal;—which are not

* Lewis's Antiquities, p. 186.

in their Versions;—these are the book of Enoch,* the third and fourth books of Esdras, the third and fourth books of Maccabees,† the Prayer of Manassah, the testament of the twelve Patriarchs, the psalter of Solomon, the addition at the end of Job, and the 150 Psalms.‡

The learned Prideaux, speaking of the second book of Maccabees says, “it contains such fabulous and absurd stuff, as could never have been written by the great council of the Jews, assembled at Jerusalem for the whole nation, as this pretends to be.”§ He gives the following opinions of these books of the Apocrypha.

Tobit. “Jerome made this translation before he himself understood Chaldee, by the help of a learned Jew, from whose mouth he tells us he wrote in Latin what the other rendered into Hebrew from the original, and in this way finished the whole work in one day’s time. This Latin edition it is, that the church of Rome hath canonized.”¶

“The second apocryphal book of Esdras, a book too absurd for the Romanists themselves to receive into their Canon.”**

Judith. “Grotius calls it a parabolical fiction. The Romanists will have it all to be true, for they have received it into the Canon of divine writ.”††

Maccabees, “written by Jasor in five books, the second book which we have is an abridgement.”‡‡

The judicious Dr. Doddridge in his Lectures, says, “The books of the *Apocrypha* are not to be received as written by a plenary superintendant inspiration:”—to prove this he offers the following demonstration.

1. “*Josephus* only maintains twenty-two books of the Old Testament as inspired, in which these cannot be included: and he expressly says, that those which were written after the time of Artaxerxes, (i. e. probably *Artaxerxes Longimanus*,) from whom *Ezra* and *Nehemiah* had their com-

* This long lost curious book was printed in 1821, translated by R. Lawrence, L. L. D.

† These two additional books, the writer has been informed by unquestionable authority, are inserted with the first and second books of the Maccabees, in the celebrated Alexandrian manuscript, supposed to be of the fourth century; the oldest known copy of the Scripture.

‡ Horne’s Introduction, &c. vol. ii. p. 322.

§ Prideaux’s Connection, vol. ii. part ii. p. 168.

¶ Prid. Con. vol. i. part i. book i. p. 53. ** Prid. Con. vol. iii. part i. book v. p. 321. †† Vol. i. p. 39. ‡‡ Vol. i. p. 544.

mission, were not looked upon by the Jewish church as of equal authority.

"2. They never appear to have been quoted in the New Testament, as most of the books of the Old are, though some passages of them might have been much to the purpose of the sacred writers.

"3. The author of the *first* book of Maccabees, which is one of the most valuable of the whole collection, intimates that there had not for a considerable time been any Prophet in Israel divinely inspired, 1 Mac. ix. 46. x. 27. and the author of the *second* book seems expressly to own, that he had no supernatural assistance, 2 Mac. xv. 38, 39. ii. 19—28.

"4. There are some passages in these books which seem in themselves absurd and incredible, v. g. the angel's lying to *Tobit*, and afterwards driving away the devil by a fumigation, *Tobit*, v. 12. compared with *Tobit* xii. 15. *Tobit* vi. *pass.* The story of fire being turned into water, and *vice versa*, 2 Mac. i. 19—22. The march of the tabernacle and ark after *Jeremiah*, *ibid.* ii. 4—8. to which most writers add what they think the inconsistent and contradictory account of the death of *Antiochus Epiphanes*, who is said to have died of grief, 1 Mac. vi. 8, 16. and to have died miserably in the mountains consumed with worms, 2 Mac. ix. 5—12. 28. 2 Mac. i. 16. is also quoted, as relating that his brains were beaten out, but that Antiochus must probably have been another person.

"5. There are other passages which are inconsistent with some parts of the Old Testament, v. g. *Judith* (ix. 2.) justifying the murder of the *Shechemites*, condemned Gen. xlix. 7. The author of the *Wisdom of Solomon*, speaking in the person of that prince, represents Israel as under oppression, which it was not in Solomon's days, *Wisd.* ix. 7, 8. xv. 14. compared with 1 Kings, x. 27. (yet some have urged 1 Kings xi. 14—25, as an answer to this objection.) *Baruch* is here said to have been carried into *Babylon*, at the same time when *Jeremiah* tells us he was carried into *Egypt*, *Bar.* i. 2. *Jer.* xliii. 6. to which we may add the false account of the facts related, *Lev.* x. 16—20. in the reference to it, 1 Mac. ii. 11. Compare also *Esth.* xii. 5. with vi. 3—6, to which may be added the applause of self-murder, 2 Mac. xiv. 41, &c.

"6. There are some passages relating to the history of foreign nations, so inconsistent with what all other

historians say, as not to be admitted without much greater evidence than belongs to the books, 1 *Mac.* i. 6, 7. viii. 16.

“From comparing all these steps on the one hand, and considering on the other that there is no positive evidence for their inspiration, it follows, that these books are not to be admitted as written by a plenary superintendant inspiration.

“COROLLARY.

“The insisting upon reading some portion of these books, instead of lessons from Scripture, in the daily offices of the Church [of England] was an unreasonable and cruel imposition in those who fixed the terms of conformity in England in the year 1661.*

SCHOLIUM I.

“We allow that the Christian fathers cited these books with great regard: nevertheless most of them place the *apocryphal* books in a class inferior to those which they call *canonical*; and the first council which is said to have received them was the provincial council of Carthage, A.D. 397, who evidently came too late to be more competent judges of this question than the *Jews* themselves were. Nevertheless, we acknowledge these books to have been of considerable antiquity: and as some of them are very valuable, on account of the wise and pious sentiments they contain, so the historical facts, and references to ancient nations and customs in others of them, make them well worthy an attentive perusal.

SCHOLIUM II.

“It is exceedingly probable, that the chief reason for which the authority of these books is maintained by the Church of *Rome* is, that some passages in them countenance their superstitions, particularly the intercession of angels, *Tobit* xii. 15. and praying for the dead, 2 *Mac.* xii. 40-45.

* On the 22nd of November, the day consecrated to St. Cecilia, the first lesson in the morning service is the 4th chapter of Baruch. St. Cecilia was the patroness of music, and has been honoured as a *martyr* ever since the 5th century! After being in a hot bath enclosed for twenty-four hours, and remaining alive, she was beheaded!

On the 23d of November the day is consecrated to St. Clement, bishop of Rome, appointed by Paul or Peter! In honour of this eminent saint, the writer of an apocryphal Epistle, the church has appointed as her first lesson the edifying book of “Bel and the Dragon.” *This book was first introduced as a lesson at the Savoy Conference in 1661.*

that he found in it. Lucas Brugensis another learned Papist, acknowledges its defects. And for that edition appointed by the council, and confirmed by Pope Sixtus V. to be henceforth used as their only Bible, it was not so perfect as not to need correction, and therefore his successor, Clement VIII. published it over again, and a charge that *none else be received* : and this is their *new Bible*, the only authentic copy of the Bible. And who can question its excellency, since all the corruptions of former editions were purged out by an infallible pope? Yet afterwards comes one more infallible it seems, and purges it again. Surely now the work is perfect: it is in vain to look for any errors here! And yet, I presume, if we compare it with the originals, it will not appear so very perfect, as to want no further correction.

“ But supposing it to be the most excellent translation; I ask, where is the modesty or sense of it, to set up a *translation* instead of the *original*; as if, the painter should correct a man’s face by the picture which he has drawn of him? It is a translation and therefore not authentic scripture, any further than it agrees with the original; and yet they make it scripture, the only authentic copy of scripture, which we must use in preaching, disputing, &c. and will not allow us to appeal to the original text in any case:—strange arrogance, who can forbear complaining here?”*

Dr. Gray, Prebendary of Durham, in his preface to the apocryphal books, says, “They have no title to be considered inspired writings, and though in respect of their antiquity and valuable contents they are *annexed* to the canonical books, *it is a separate division*, and by no means upon an idea that they are of equal authority in point of doctrine with them, or that they are to be read as oracles of faith to sanctify opinion, or to decide religious controversies.—However valuable they may be considered for their general excellence, it is necessary to *keep inviolate* and FREE FROM ALL INTERMIXTURE, that consecrated canon in which the Holy Oracles were preserved by the Jews; which was stamped as infallible by the testimony of Christ and his Apostles; and which in the first and purest ages of the Church, was revered, (together with the inspired books of the New Testament,) as the only source of revealed wisdom.”†

* A View of the whole system of Popery, by the Rev. and learned Benjamin Bennett. p. 40—44. London edition of 1781.

† Key to the Old Testament and Apocrypha, p. 515, 516.

The learned defender of the Church Establishment, Hooker, says, "The most ancient and best councils forbid any thing to be read in churches, saving canonical scripture only.—We used in our church certain books besides the Scriptures, yet as the Scripture we read them not.

"Inasmuch as the due estimation of heavenly truth, dependeth wholly upon the known and approved authority of those FAMOUS ORACLES OF GOD, it greatly behoveth the church to have always most especial care, lest through confused mixture at any time, *human* usurp the room and title of *divine* writings; we hold not the Apocrypha for sacred, (as we do the Holy Scriptures,) but for human compositions.—The books of Scripture were numbered, those called apocryphal being left out of the Canon, which though they were read in the church, it was only for the edification of the people, and not for the truth of the doctrine."*

Bishop Prideaux thus speaks;

"Part of the book of Daniel is originally written in the Chaldean language, that is, from the 4th verse of the 2nd chapter, to the end of the 7th chapter; for then the holy prophet writing of Babylonish affairs, he wrote of them in the Chaldee or Babylonish language; all the rest is in Hebrew; the Greek translation of this book, used by the Greek churches through all the eastern countries, was that which was translated by Theodotion. In the vulgar Latin edition of the Bible, there is added in the 3rd chapter, after the 23rd verse, between that and the 24th verse, *The Song of the Three Children*; and at the end of the book, *The History of Susanna*, and of *Bel and the Dragon*; and the former is made the 13th, and the other the 14th chapter of the book in that edition. But these additions were never received into the canon of holy writ by the Jewish church; neither are they extant either in the Hebrew or Chaldee language: nor is there any evidence that they ever were so. That there are Hebraisms in them can prove no more, than that they were written by a Hebrew in the Greek tongue, who transformed the idioms of his own tongue into that which he wrote in, as is usual in this case; and that they were thus originally written in the Greek tongue by some hellenistical Jew, without having any higher fountain from whence they were derived, appears from this, that in

the history of Susanna, Daniel in his replies to the Elders, alludes to the Greek name of the trees under which they said, the adultery they charged Susanna with, was committed, which allusions cannot hold good in any other language. However the church of Rome allows them to be of the same authority with the rest of the book of Daniel, and by their decree of Trent, have given them an equal place with it among the canonical Scriptures; but the ancients never did so, Africanus, Eusebius, and Appolinarius have rejected those pieces, not only as being uncanonical, but also fabulous; and Jerome gives the history of Bel and the Dragon no better title than that of the fables of Bel and the Dragon. And others who have been content to admit them for instruction of manners, have yet rejected them from being parts of the canonical scriptures; though the Protestant churches following herein, do give them a place in their Bibles among the apocryphal writings, but allow them not to be canonical.*

We again introduce the remarks of Bishop Cosins, in his work on the Canon, &c. "The first edition of the Septuagint translation had none of the controverted books in it. In which regard, the authors of the ordinary Glosse, when they came to the several books of Tobit, Judith, Wisdom, Ecclesiasticus, and the Maccabees, they prefix this title to them all, "Here beginneth the book of Tobit, which is not in the Canon," and so of the rest; which is to write this distinction that we now maintain, with a *Pen of Iron*, that it might never be forgotten."

Speaking of the testimonies of the ecclesiastical writers in the 16th century, he says, "*Ximenes* the cardinal, together with other learned men, that set out the Complutensian Bible, expressly put the Apocryphal Books out of the Canon of Scripture; A. D. 1541, and 1545.

"Lastly, the several translations of the Bible, set forth at their times with special prefaces before them; made as well by Santes Pagninus the Dominican, at Lyons, by Antonius Braciolus in Italy, and by the author of Birkman's edition at Antwerp, as by Robert Stephen in the edition of Vatelus at Paris; every one declaring the distinction that was then commonly known and received, between the Canon and the Apocryphal Books of Scripture: all these being joined with the former authors, whom we have produced in

all ages, are most evident and effectual witnesses, that neither we of the Church of England, nor the Protestants abroad, have herein transgressed those bounds, which the prophets and apostles, and generally all our chief men in this way had set out and prescribed for us.”*

The celebrated Dr. Lightfoot, master of Catherine Hall, Cambridge, and afterwards one of the assembly of divines, says of the apocryphal books, as to the place which they occupy in Popish versions, and in our English Bibles, “There is not a space between the two plots of holy ground, the Old and New Testaments, for they touch each other; what do the Papists then, when they put and chop in the Apocrypha for Canonical Scripture, *between Malachi; and Matthew, Law and Gospel!* what do they but make a wall between the seraphims that they cannot hear each other cry? What do they but make a stop between the cherubims that they cannot touch each others wings? What do they but make a ditch between these grounds, that they cannot reach each others coasts? What do they but remove the landmark of the scripture, and so are guilty of, *Cursed be he that removeth his neighbour’s land-mark?* (Deut. xxii. 17.) And what do they but divorce the marriage of the Testaments, and so are guilty of the breach of, “*That which God hath joined together, let no man put asunder.*”†

The following is from an ably written book, by a member of the Church of England, entitled, “An Essay concerning the books commonly called Apocrypha, and the public reading of them in the church; by a Lover of Truth.” London 1740. In the preface, the Author says, “I am very well assured that the binding up the *Apocryphal* with the *Sacred* books in the same volume, (a practice which I heartily wish were forbidden by authority,) and the public reading several parts of the former in the church, is what has been a great grievance, &c.”

“There are no small number among the former, (the Clergy,) who heartily wish that the church were well rid of the apocryphal books, at least those of *Tobit, Judith, Susanna, Bel and the Dragon*, which though they have been received into the Canon by the council, or rather conventicle of *Trent*, have been plainly proved by some of the most eminent Protestant writers, not only foreigners, such as

* Cosins on the Canon, chap. vii. p. 96, 167, 102.

† Lightfoot’s Works, vol. i. p. 1004. fol. Edit. London, 1684.

Charrier, Molineux, Spanhemius, &c. but several of our own country, as *Rainolds, Whitaker, Ames, &c.* in their contests with cardinal *Bellarmino*, the great *Goliath* of the Papists, to be stuffed with many fictitious stories, and foolish fables, as false as any of the ridiculous and monstrous tales of the *Talmud*, or *Koran*, or as any of the *Popish Legends*; yea, not only false, but profane in a high degree."

"And give me leave to add, that I am very much inclined to think, that some of these *Apocryphal* tales, as particularly those of *Tobit, Judith*, and *Bel and the Dragon*, are among those profane and old wives fables, which the holy apostle, *St. Paul*, warns *Timothy* and *Titus* against; 1 Tim. i. 4. and iv. 7. Tit i. 14."

"The church of Rome rejects the books of the pretended *Esdras*, as spurious and uncanonical, and of no divine authority."*

It would have been easy to multiply quotations, some of them too, designed by their respective authors, to *ridicule* some of the tales recorded in the books in question: but the subject demands the most serious discussion, and it is hoped none who are desirous that "the word of God may have free course and be glorified," will in any way lend their influence to hang upon it these dead weights of uninspired writings, which must necessarily impede its course, and tend in a great variety of ways to "hinder the gospel of Christ."

* An Essay, &c. Preface, p. vii. viii. p. 9.

CHAP. V.

HISTORY OF THE ENGLISH BIBLE AND APOCRYPHA, IN THE RESPECTIVE REIGNS OF HENRY VIII. EDWARD VI. AND QUEEN ELIZABETH.—PROPOSED EPITAPHS TO TYNDAL AND ROGERS.—TYNDAL'S TRANSLATION FROM THE HEBREW AND GREEK; NEW TESTAMENT, 1526; PENTATEUCH, 1530; WHOLE BIBLE, WITHOUT THE APOCRYPHA, 1532.—COVERDALE'S TRANSLATION FROM THE LATIN AND DUTCH, INCLUDING THE APOCRYPHA, 1535.—MATTHEWS'S, 1537.—CRANMER'S, 1539.—TAVERNER'S, 1539.—GREAT BIBLE OR LARGE VOLUME. THREE DISTINCT COPIES (ONE OF THEM WITH AN INTERSPERSED APOCRYPHA) 1540, 1541.—GENEVA TRANSLATION, 1559.—PARKER'S, OR THE BISHOP'S BIBLE, 1568.—KING EDWARD'S ARTICLES OF RELIGION, 1552, EXCLUDE—QUEEN ELIZABETH'S, OF 1562, INCLUDE THE APOCRYPHAL WRITINGS.

HENRY VIII. FROM 1509 TO 1546.

The reformation from popery in England is attributable, mainly, to the translating and printing the English Bible. The names of those excellent men who were the instruments of accomplishing this great work, should be had by Englishmen in everlasting remembrance; it is not too much to say, "The Lord working with them, and confirming his word with signs following."

The object proposed in this chapter is, to give the history of the English Bible in the reign of Henry VIII. and in those of Edward VI. and of Queen Elizabeth, in so far as it is connected with the apocryphal books.

The translation of the Scriptures into English was effected between the years 1520 and 1540, by the labours of William Tyndal, assisted by Myles Coverdale, John Rogers, and others, who on account of persecution had been obliged to reside on the Continent.* It is affecting to add that the first of these, after having long escaped the cruel designs of his enemies, was at length apprehended, and after six months imprisonment strangled and burnt for an heretic, at Filford, near Antwerp, in the year 1536. To WILLIAM TYNDAL the distinguished HONOUR belongs, of having translated

* Strype in his life of Cranmer says, 'the translator was William Tyndal, a learned martyr, with the help of Myles Coverdale: the corrector was John Rogers.' Life of Cranmer, p. 82.

and printed the Bible in the English language. To him more than to any other man, England owes her deliverance from the iron yoke of popery. He deserves a much better epitaph than the following lines:

Not worthy to contain so great a mind,
 TYNDAL for Christ, his country leaves behind;
 Maligned through life,—victim of popish lies;
 While praying for his enemy, he dies:
 Blest man! thy British blood was nobly spent,
 The ENGLISH BIBLE is thy MONUMENT.

His last words are said to have been, "Lord open the king of England's eyes!" It is evident that he considered himself as having fallen a victim to the anger of Henry VIII. who was doubtless excited to this persecuting spirit against the most noble man in all his dominions, by the malicious representations of his popish enemies. It is worthy of observation, how much he resembled in his spirit towards his enemies, the proto-martyr Stephen; how nearly he approached to the submission and benevolent spirit of the Lord Jesus; what system but that of pure Christianity teacheth men even in death, to love those who hate them, and to pray for them who despitely use and persecute them.

To JOHN ROGERS, Tyndal's companion in tribulation and labour, the *honour* of translating the *Apocrypha* belongs! He too fell a victim to popish malice, in the reign of Mary the popish queen of England, being burnt in Smithfield, the 4th of February, 1554. Until a more suitable epitaph be written for him, the following is submitted for that purpose:

Drunk with the blood of saints, yet still athirst
 For martyrs' blood, John Rogers suffered first
 In cruel Mary's reign.—Those vile refuse
 Of hidden writings, brought to public use
 We owe to him; and while we mourn his fate,
 Blame him for mixing darnel with the wheat.

For the purpose of bringing this whole subject before the reader, it will be necessary to give some account of archbishop Cranmer, through whose influence with the king and the privy council, the English Bible was first published for sale, and ultimately appointed to be read in the parish churches.

This eminent man was made archbishop of Canterbury, March 30th, 1533, and the next year, in the convocation of the clergy of the province of Canterbury, he proposed that there might be a translation of the Bible into English:

accordingly on December 19th, 1534, it was agreed by both houses of convocation, "that the most reverend the archbishop, should make instance in their names to the king, that his majesty would vouchsafe, for the increase of the faith of his subjects, to decree and command, that all his subjects, in whose possession any books of suspected doctrine were, especially in the vulgar language, imprinted beyond, or on this side the sea, should be warned within three mouths to bring them in before persons to be appointed by the king, under a certain pain to be limited by him; and that moreover his majesty would vouchsafe to decree THAT THE SCRIPTURES SHOULD BE TRANSLATED INTO THE VULGAR TONGUE, by some honest and learned men, to be nominated by the king, and to be delivered unto the people according to their learning." Whether this address was ever presented to the king does not appear, but the archbishop acted upon the last part of it, and proceeded in the work of procuring a new edition of the Bible; "For this purpose," says Strype, "he took an old English translation, (Tyndal's) which he divided into nine or ten parts, and sent them to the best learned bishops and others, to make a perfect correction of them, and when they had done, to return them to him at Lambeth, by such a time; one of these parts, viz. *The Acts of the Apostles*, was, it seems, sent to *Stokesley*, bishop of London: when the day fixed was come, all of them sent their portions to the archbishop, as he had required, except *Stokesley*, who when his grace wrote to him, returned a very surly answer, and absolutely refused to meddle with it."*

In another part of his work, Strype says, "I will here relate more at large, what countenance and assistance he (the archbishop) gave to this pious work all along, and to those who were connected and employed in doing it.

"This *Bible* (Cranmer's) as *Fox* speaks, had been printed in 1532, and reprinted again, about three or four years after. The undertakers and printers were, *Grafton* and *Whitchurch*, who printed it† at *Hamburgh*; the corrector was *John Rogers*, a learned divine, after a canon of *St. Paul's* in king *Edward's* time, and the first martyr in the next reign; the translator was *William Tyndal*, another learned martyr, with the help of *Myles Coverdale*, after

* Strype's *Life of Cranmer*, p. 24, 34.

† It should have been said, employed persons to print it.

bishop of Exeter: but before all this second edition, was printed, Tyndal was taken and put to death for his religion in Flanders, in the year 1536; and his name thus growing into ignominy, as one burnt for an heretick, they thought it might prejudice the book, if he should be named the translator thereof: and so they used a feigned name, calling it Thomas Matthews' Bible; though *Tyndal* before his death had finished *all but the Apocrypha, which was finished by Rogers* above said, who added also some marginal notes.

"Some years after came forth the Bible aforesaid,* wherein Cranmer had the great hand, which, as I suppose, was nothing but the former corrected, the Prologues and Table being left out."

[Here is introduced by Strype, the History of Tyndal's New Testament.]

"Now, the Holy Bible was divulged and exposed for common sale; and appointed to be had in every parish church, and there, that the sacred book might be used with the more benefit, both of the clergy and lay-people, for that reason a declaration was issued out, to be read openly by all curates, upon the publishing of this Bible. This Bible was of such quick sale, that *two years after (1539)* it was printed again."†

Strype further states,

"In 1537, he, the archbishop, was at Ford, and it was in the month of August, when something fell out that gave the good archbishop as much joy as ever happened to him, in all the time of his prelacy; it was the printing of the Holy Bible in the English tongue, in the *Great Volume*, which was now finished by the great pains and charges of Richard Grafton the printer. Osiander who knew the archbishop well, when he was the king's ambassador in Germany, saith of him, that he was *Sacrarum Literarum Studiosissimus*.‡

* This was printed in Flanders, the edition was 500 copies, which cost £500, "a good round sum in those days,"

† Strype, p. 63, 64.

‡ As a proof of the wish of the reformers to bring every thing to the standard of the scriptures, Burnet says, speaking of the year 1536, "while the convocation was deliberating respecting the reforming of the church, that Cromwell, by the king's order, coming to the convocation, declared to them, that it was the king's pleasure, that the rites and ceremonies of the church should be reformed *by the rules of Scripture*, and that nothing was to be maintained, which did not *rest upon that authority*; for it was absurd since that was acknowledged to contain the laws of religion, that recourse should rather be had to *Glosses*, or to the decrees of Popes, than to these." Hist. of Reform. folio, Book iii. p. 214.

Indeed he always had a great value for the Scriptures because they were the word of God; and extraordinary desirous he was, from the very first entrance upon his bishoprick, that the people might have the liberty of reading it; and for that purpose to have it interpreted into the vulgar language; and so by Cromwell's means he got leave from the king, that it should be translated and printed. The care of the translation lay wholly upon him; assigning little portions of this holy work to divers bishops and learned men to do; and to his inexpressible satisfaction, he saw the work finished in this year, about July or August.

“As soon as some of the copies came to his hand, [Grafton sent him six,] one he sent to Cromwell, entreating him that he would present it from him to the king, (and no question he thought it the noblest present he ever made him;) and withal to intercede with his majesty, that the said book might by his authority, be both bought and used by all indifferently; both which Cromwell did, for which the archbishop was full of gladness and gratitude; and wrote two letters to him soon after one another, wherein he thanked him most heartily, telling him, how he had made his memory famous to posterity within the realm, among all such as should hereafter be favourers of God's word; and that he should hear of this good deed of his, at the last day. That for his part it was such a content to his mind, that he could not have done him a greater pleasure if he had given him a thousand pounds, and that such knowledge would ensue hereupon, that it should appear he had done excellent service both to God and the king.

“*The largest Bible printed.*”

“The largest English Bible coming forth in print this year, wherein our Archbishop out of his zeal to God's glory, had so great an influence. I shall here take occasion to give some account of the translation of it, as well as I can, there having been no exact story thereof any where given as I know of. Called when it came out, 1540, the Bible of the largest volume. They [Grafton and Whitchurch] intended also in order to their edition, to have the former translation revised, and to omit several prologues and annotations. And Miles Coverdale was the man, now, that compared the translation with the Hebrew, and mended it in divers places, and was the chief overseer of the work.

But though they left out Matthews', that is, Rogers' notes, yet they resolved to make hands and marks on the sides of the book ; which meant, that they would have particular notice taken of those places, being such texts as did more particularly strike at the errors and abuses of the *Romish Church*.

"About 1538 the Bible was finished in Paris, the King writing to Francis, King of France, to request for a subject of his to imprint the Bible in English in his dominion, both in regard of his paper and workmen. Letters patent were accordingly granted. But notwithstanding this Royal License, such was the overruling authority of the Inquisition at Paris, that the printers were had up into the said Inquisition, &c." An instrument dated Dec. 17, 1538, was passed to prevent the work going on ; but before this happened, they were gone through even to the last part of the work, and then great troubles arose : the printer was sent for by the Inquisitors, and charged with certain articles of heresy ; and the Englishmen likewise that were at the *cost and charges thereof*, [Grafton and Whitechurch] and the *corrector Coverdale*. Therefore finding it not safe to tarry any longer, they fled away as fast as they could, leaving behind them all their Bibles, the impression consisting of five and twenty hundred in number, which were seized. And if you would know what was done with them, the Lieutenant Criminal caused them to be burnt in *Maubert-place** as heretical books. Only a few escaped, the Lieutenant selling them for waste paper to an Haberdasher,† being about four dry vats full. But however, not long after, the English that were concerned in this work, by the encouragement of Cromwell went back unto Paris again, and got the presses, letters, and printing servants, and brought them over to London ; and so became printers themselves, which they never intended. And so at length in this year, 1540, they successfully printed off the Bible of the largest volume : and after that there were sundry other impressions also.

"To this impression of the Bible, that came forth in these troublesome times ; and through extraordinary opposition, the King gave countenance, commanding the buying

* Fox says, "like Smithfield."

† "To lap caps in, says Fox, and those were bought again, but the rest were burned, to the great and unfortunate loss of those that bare the charge of them."

and setting it up. For as it had been printed about three years before; and Cromwell the King's Vicar General in his Injunctions in the King's name, had ordered all incumbents of livings to provide one, and to set it up publicly in their churches; so this year the King, by his proclamation on the fourth of May did command that this Bible of the largest volume should be provided by the curates and parishioners of every parish, and set up in their churches. It was not above two years after that the Popish Bishops obtained of the King the suppression of the Bible again. Grafton when examined *what the notes were, he added thereto*, replied, "*that he added none to his Bible, when he perceived the King and his Clergy not willing to have any.*"*

In another part of his work Strype speaks of this Bible as having been ornamented with a title-page, which we shall presently describe, and concludes by saying, "In the midst of which it was written."—The Byble in Englysh, that is to saye, the content of al the Holy Scripture, both of the Olde and New Testament, with a Prologue thereinto made by the Reverende Father in God Thomas Archbishop of Canterbury. This is the Byble appointed to be read in churches.

"Printed by Edwardo Whytchurche *cum privilegio ad imprimendum solum.*"

TYNDAL'S BIBLE, 1532.

The Bible of this year, mentioned by Strype and Fox, was printed at Antwerp by this expatriated and zealous servant of Christ. Before he was driven from his home on the borders of Wales† in disputing with one who was reputed to be a learned man, he forced him to this as a consequence of his argument; "We had better be without God's laws than the Pope's." Fired with zeal for God's honour, our noble young countryman exclaimed, "I defy the Pope and all his laws;" adding, "should God spare my life a few years, I will make the boy who drives the plough, better acquainted with the scriptures than you are."

He lived to accomplish this his noble design, and in the year above mentioned, the Bible, consisting of four books, was printed by him at Antwerp; it was thus divided:

* Strype's Life of Cranmer, p. 81, 84, 185.

† It has not been yet decided whether he were a *Welchman* or an *Englishman*, it is enough to know, that he was a *BRITON*.

1. The five books of Moses; 2. From Joshua to the Song of Solomon, [or Solomon's Ballette;] 3. From Isaiah to Malachi; 4. The New Testament.

The first part, the Pentateuch, very neatly printed in small 8vo. may be seen in the British Museum, "Emprinted at Malborow, in the land of Hesse, by me Hans Luft, the yere of our Lord, M.CCCCCXXX." The last part or the New Testament, is also there. Several copies of the *second* edition are in the museum, printed by Martin Emperowre, Antwerp, M DXXXIV. There is one copy there of this edition, most beautifully printed and illuminated on vellum, after the manner of a popish missal, presented by Tyndal, it should seem to ANNA, REGINA ANGLIÆ, in the year 1534, two years before this unfortunate queen, the friend of the reformers, was sacrificed to the caprice of the king, and the malice of the Papists.

Tyndal's initials no where appear in this copy, though they do in another of the same impression; his prologues to the Epistles are contained in it, and the "Epistles taken out the *OLDE Testament*, which are red in the church after the use of Salisbury, upon certayn days in the yere;" at the end of it, is thus said, "These things have I added to fill up the leaf withal." The closing one of seven paragraphs is, "He that sayeth he knoweth Christ and kepeth not his commaundementes, ys a lyar; to know Christ is to believe in Christ, *Ergo*, he that kepeth not the commaundementes believeth not in Christ." The rendering of the 21st verse of the fifth chapter of the first Epistle of John, is here found, which gave such high offence to the papists, as expressed by Gregory Martin,* one of the translators of the Rhemish Testament: "*Babes kepe yourselves from ymages.*" At the time this edition of the Bible was published, the APOCRYPHA had not been translated.†

Just as Tyndal had finished the book of Deuteronomy, and was about to print the first part of the Old Testament at Hamburgh, in 1529, he was shipwrecked off the coast of Holland, and lost all his books, money, and manuscripts: he had therefore to begin again. Not discouraged, he came

* He says, this was "the Bible used in churches, all the reign of Edward VI." All the Bibles from this period till about 1560 have it. This text too, was written upon the walls over the doors of the churches, until it was ordered to be obliterated by Bonner, about 1554.

† There is no copy it is presumed, to be found of this Bible. When the popish bishops obtained leave from the king to burn the *New Testament*, they took the liberty of taking another step, and burnt the *Old* also. See Lewis's History of the Translations of the English Bible, p. 143.

by another ship to Hamburg, where his friend Coverdale was waiting for him, who assisted him in translating the Pentateuch, from Easter to December, "in the house of *Mrs. Margeret Van Emmerson*."*

Desirous of obtaining all the information possible, respecting Tyndal's translation, the author addressed a letter to the Rev. Mr. Crisp, President of the Baptist Academy, Bristol (successor to the late learned and revered Dr. Ryland,) requesting him to examine a copy of Tyndal's Testament of the first edition, formerly belonging to the Rev. Dr. Gifford, pastor of the Baptist Church, in Eagle Street, London, and from the answer of Mr. Crisp, the following are extracts:

"My Dear Sir,

"I have examined Tyndal's *first* edition of his Testament. It has no title-page nor date; nor is there any preface or prologue. The first page contains the commencement of the Gospel by Matthew. At the end is an Address to the reader, occupying three pages, in the second of which he beseeches 'them that are learned christenly, that the rudnes off the worke nowe at the fyrst tyme offende them not.' This is decisive internal evidence of its being the *first edition*; in addition to which the initial letters being *illuminated*, is a proof of its antiquity, and in the margin are notes written with a pen, which were afterwards printed,† so that it must have been printed prior to other editions, that contained those notes as printed. After the address to the reader follows a list of 'the errors committed in the printynge.' There is nothing besides this address and the errata, so that it does not contain the prologue to the Epistle to the Romans, &c. to which you refer.

One Bible only in our Museum is *without the Apocrypha*: this is a small folio, printed by R. Harrison, 1562. Dr. Gifford supposes it to be the *first edition* printed in the reign of Queen Elizabeth, and to have been printed from the edition of the great Bible of 1541.‡

Believe me your's, dear Sir,

very sincerely,

Bristol, Nov. 14th, 1825.

T. S. CRISP."

* Fox's Martyrs, vol. ii. p. 303. Edit. 1684.

† It should seem from this circumstance, that this must be the identical copy from which the edition of 1534 was printed:—Tyndal's *own* copy.

‡ This edition of 1562, mentioned by Mr. C. as being without the Apocrypha, is described by Lewis, p. 213, who says, "After Malachi,

The first edition of the *New Testament* was published in the year 1526. For the next six years Tyndal appears to have devoted himself steadily to finishing his *Old Testament*; regardless of the abuse heaped upon him by Sir Thomas More, or the burning of his Testaments by Tonsal, Bishop of London; and the conduct of the Dutch printers, who during that period, sent out various editions of his New Testament, very incorrectly printed. When he had printed *the whole Bible* at Antwerp in 1532, he then set himself to correct his New Testament, and published his second edition in 1534. The copy mentioned above appears to have been a *unique* prepared expressly with great labour and at a very great expence, to be a *royal present* to the young and pious protestant queen. He also then replied to the aspersions and abuse of the chancellor, whom Tonsal had called "a sort of *Demosthenes*, in our language, and in Latin." He found his match, however, in Tyndal. Demosthenes, by his harangues, led the *Athenians* to shout, "Down with Philip!" Tyndal, by his Bible, influenced the English to cry, "Down with the Pope and Popery!"

COVERDALE'S BIBLE, 1535.

This version was made by this companion of Tyndal, not from the Hebrew and Greek, as his had been, but as it is expressed in the title, "out of the Latin and the Douche into English, 1535."

On the title page are these texts;

St. Paul, 2 Thess. iii.

"Pray for us that the worde of God maie have free passage and be glorified, &c.

1 Paul, Col. iii.

"Let the worde of Christ dwell in you plenteously in all wisdom."

Josue i.

"Let not the boke of this law departe out of thy mouth, but exercise thyself therein daye and nighte, &c."

the volume of the bokes called Hagiographa. Imprinted at London in Whitecross Street, by Richard Harrison, the yeare of our Lorde a thousand fyve hundred thre score and two. Cum privilegio, &c." In the title page it is said, "according to the translation which is appointed to be read in churches."

There is no doubt but this edition was printed at Antwerp, though no printer's name appears to it,* as it is dedicated most loyally to king Henry VIII. as "the onely Head of the Church under Christ upon earth, by your majesty's lovinge subjecte and daylye oratour, Myles Coverdale." It is fair to presume, that this work had been obtained, and its expences borne by lord Thomas Cromwell and Dr. Thomas Cranmer, who found the Scriptures in the mother tongue essential to carrying on the reformation, which was so happily begun.

This is divided into five books: *the fourth of which is the APOCRYPHA*; (i. e. eleven books of it, the "Song of the Three Children in the Oven," and the "Prayer of Manasses," were reserved for the next printed Bible.) "Unto these also belongeth Baruc, whom we have set amonge the prophetes, next unto Jeremie because he was his scribe and in his tyme." An address is prefixed to this apocrypha, entitled, "The Translatoure to the Reader," pointing out the character of these books as being essentially distinct from them that went before; at the close too of "the prophete Baruch," which is placed after the "Lamentations of Jeremy," it is said, "The ende of the prophete Baruch, which is not in the canon of the Hebrue."

It is perhaps more surprising considering this edition was made partly from the Vulgate, that all the apocryphal books were not *interspersed*, rather than that Baruch should have been so; doubtless the intercourse which the translators had with Luther, led them to separate and to put them together in one bundle at the end.

This was the *first* time the APOCRYPHA appeared in our mother-tongue! The following is on the last page of the Bible:

"A faute escaped in pryntinge the New Testament, upon the fourth leafe, the first syde, in the sixte chapter of St. Mathew, 'Seke ye first the kyngdome of heaven, &c.' rede 'Seke ye first the kyngdome of God, &c.' Prynted in the

* In a very splendid and expensive work, entitled, "TYPOGRAPHIA, &c." by T. C. Hansard, 1825, it is said, p. 117, speaking of Richard Grafton the printer, that "he had lived at Antwerp, and printed for Tyndal there his New Testaments, and afterwards his Bible revised and corrected by Miles Coverdale.—Also that he professedly practised printing in London, in 1537." For he was probably the *merchant* who imported Coverdale's Bibles into England; as we know he did *Matthews*', printed at the same press, in 1537, but he did not become a *printer in London* until 1539. These are not the only errors in this work that require to be corrected.

yeare, of our Lorde, M.D.XXV, and fynished the fourth daye of October."

There was another edition of this translation printed in Southwarke for James Nicholson, 1537. This was the first Bible printed in England.

A copy of this Bible is in the Baptist Museum at Bristol.

MATTHEWS'S BIBLE, 1537.

This was the edition of which Strype says, "that Grafton presented six copies to archbishop Cranmer, one of which he presented to the king, through lord Thomas Cromwell, the privy seal; and which the king so graciously received that they were allowed to print in large red letters at the bottom of the title page, SET FORTH BY THE KING'S MAJESTY'S LICENCE. This was printed at Antwerp, and was *nothing more than a second and revised edition of Tyndal's Bible of 1532*. Before it was *all* completed the author finished his course, as "a godly martyr."

It has no printer's name; the pompous and flattering dedication to the king, is signed, "your Majesty's loving subject, &c. &c. &c."

Thomas Matthews."

This it is generally known was a fictitious signature for John Rogers, who had corrected the press, and added the APOCRYPHA to Tyndal's work. Had the stern protestant reformer lived to see this edition completed, it is not probable he would have suffered his noble work, to be thus defaced and corrupted by the addition of these fabulous and erroneous books.

The attempt however to disguise Tyndal's work, by giving it the name of a fictitious author, which was a crooked policy, arising from the fear of man which bringeth a snare,* was not sufficient to preserve this edition from being proscribed the next year, 1558. The king prohibited all persons for five years, from printing or publishing any edition of the Bible or Testament, without first getting permission from lord Thomas Cromwell, or some other of his majesty's privy counsellors. This permission appears to have been obtained by archbishop Cranmer, Richard Taver-

* Rogers became divinity reader of St. Paul's, and vicar of Sepulchre's parish in the next reign. He was condemned and burnt by the name of Rogers, alias Matthews, in the first year of Mary's reign.

ner, and Richard Grafton; whose respective editions we proceed to notice.

The apocryphal books are here called "Aperipha," &c. A copy of it might be seen in the British Museum.

CRANMER'S BIBLE OF 1539.

The reasons assigned by Fox for the suppression of Matthews's Bible, which, to the mortification of the popish Bishops, had been "set forth with the king's most gracious licence," were because it contained some of Tyndal's Prologues; and also, "in the same book, says Fox, was one special table collected of the common places in the Bible, and the Scriptures, for the approbation of the same, and chiefly about the supper of the Lord, and marriage of priests, and the mass which there was said, not to be found in Scripture."

The Archbishop immediately adopted the expedient mentioned by Strype of dividing Tyndal's edition of 1532 into separate parts, and giving a part to each bishop for his revisal, hoping thereby to procure such a sanction to the Bible, that the prejudices against Tyndal's translation might no longer prevent the free course of the word of God among the people.

This was printed by Rycharde Grafton and Edward Whitchurch, *cum privilegio ad imprimendum solum*, 1539. And was said to be "*truly translated after the veryte of the Hebrew and Greke textes, by the DYLYGENT STUDYE OF DYVERSE EXCELLENT LEARNED MEN, EXPERTE IN THE FORSAYDE TONGES.*"

The Apocrypha is here called for the first time HAGIOGRAPHIA.* In this edition of these books we find "two books of Hester." "The songe of the III Chyldren in the oven;" and "the Prayer of Mannasseh."

These were prefaced by an Epistle "to the Reader," said to have been written by Calvin, and translated by Archbishop Cranmer for this edition: "In consideracyon that the bokes before are founde in the Hebrew tonge,

* *Hagiographa*. Lewis remarks, "This title being favourable to the Papists' notion of these books being part of the Canon, or of authority in matters of faith, it is no wonder it is countenanced by them. However the edition of this impression, as well as those which went before them, had plainly distinguished these books, *by placing them in a distinct tome by themselves*, whereas in the Latin Bibles they are dispersed among the canonical books without any distinction at all." *Lewis's History*, p. 130.

received of all men, and that the other followynge, which are called Hagiographa, because they were not wont to be redde, not openly and in comen, but as it were in secret and apart, are neither founde in the Hebrew nor in the Chaldee, in whych tonge they have not of long been written, &c.

“Wherefore, then, when thou wilt maynteyne any thyng for certen, renderyng a reason of thy fayth, take heade to procede therein by the lyving and pytthye Scriptures folowynge St. Peter, which sayth, He that speaketh let him speake as though he spake the word of God, &c.”

A copy of this edition may be seen in the British Museum, and in the Baptist Museum at Bristol.

TAVERNER'S BIBLE, 1539.

In this same year 1539, there was an edition of the Bible, “*newly RECOGNIZED with great dylygence after most faithful exemplars.*”

“By Richard Taverner.

“Hearken thou heven, and thou earth gyve eare, for the Lord speaketh.” Esai. i.

“Prynted at London, in Flete Strete, at the synye of the Sonne, by John Bydell, for Thomas Barthlett.

“Cum privilegio ad imprimendum solum.”

M.D.XXXIX.

After this title, there is a dedication to the king, and other matters very similar to Matthews' of 1537.

“The volume of the bokes called Apocripa, conteigned in the common translacion in Latin, which are not found in the Hebrue, or in the Chaldee.”

Taverner was a learned man, having taken the degree of Batchelor of Arts at Oxford, 1529. In 1534 he was taken into the service of Sir Thomas Cromwell, then principal Secretary of State, and by his recommendation, was, in 1537, made one of the signet in ordinary. In this post he made the above said “Recognition” of the English Bible being, very probably, encouraged so to do by his master, now Lord Cromwell, to whose control the King had left the business respecting the Bible for five years. It is said that he was remarkable for his knowledge of the Greek tongue, and that when residing in the Inner Temple, before

going to Court, it was usual with him to quote the law in Greek!

He does not appear to have made many alterations from Matthews' prohibited edition. It was doubtless an expedient of Lord Cromwell to keep the Bible still in circulation, being now accredited by a man like Taverner, who was celebrated for being a most excellent scholar.

Copies of this edition are in the British and Bristol Museums.

The following account of this extraordinary man is extracted from the Biographical Dictionary of Chalmers.

Richard Taverner, a pious layman, was born at Brislley, Norfolk, 1505. He studied logic in C. C. C. Cambridge. He was one of the learned scholars invited by *Wolsey* to his new college at Oxford. In 1540 he was committed to prison for a short time after the death of his patron, Lord Cromwell. On the accession of Edward VI. though not an ordained clergyman, he had a license granted him in 1552 to preach throughout the king's dominions. On Mary's accession he was compelled to desist, and returned to *Norbiton-hall*, near *Kingston* in *Surry*. When Elizabeth came to the throne he presented to her a congratulatory epistle in Latin, and resumed his preaching in Oxford and elsewhere. In 1569 he was made High Sheriff of that county. He appeared in St. Mary's *pulpit* with his chain and sword of office, and is said to have thus commenced one of his sermons: "Arriving at the mount of St. Mary's in the stony stage [a pulpit of stone] where I now stand, I have brought you some fine biscuits, baked in the oven of charity, and carefully conserved for the chickens of the church, the sparrows of the spirit, and the sweet swallows of salvation." He wrote much to promote the Reformation. He died at his seat at *Woodeaton*, in Oxfordshire, July 14, 1575, and was buried in the chancel of that church.

THE BIBLE OF THE GREAT VOLUME, 1540.

Grafton and Whitchurch having the French types, presses, printers, &c. they now recommenced their work, to supply an edition of their Version, instead of that which the Inquisition had destroyed.* In the years 1540 and

* Fox says, "But yet one thing more is to be noted, that after the im-
printers had lost their Bibles, they continued suitors to *Boner*, [Bonner

1541, three separate copies of this Bible, as revised by Coverdale in Paris, of the same size appeared, which were distinguished from that which the Bishops had revised in 1539, at the wish of the Archbishop. This is known by the appropriate designation of the BIBLE OF THE LARGER VOLUME, OR THE GREAT BIBLE: on account of its being of a much larger size than any former edition. Each of the copies referred to were printed by Grafton and Whitchurch, with the same general title, notwithstanding they were so different from each other. Strype has confounded them with the edition of 1539, and has thus misled all other writers.

The title of the first copy of this is, "The Byble in Englyshe, that is to say, the content of al the holie scripture, both of the Olde and New Testament, with a prologue thereunto, made by the Reverende Father in God, Thomas Archbishop of Canterbury. *This is the Bible appointed to be read in Churches, Prynted by Edward Whitchurch, cum privilegio, ad imprimendum solum.** M.DXL.

It does not appear that this edition was ever reprinted. The *interspersing* of some of the apocryphal books, instead of *appending* the whole of them, seems to have been adopted upon a principle of accommodation to meet the prejudices of the Roman Catholics; but like all measures of this kind, which God will always confound, it did not answer the proposed end.

Lewis says, "Another edition, or rather copy of this Bible is in Bishop More's Library, now the Royal Library at Cam-

the bloody] to be a means to obtain of the *French* king their books again: but so long they continued suitors, and *Boner* ever fed them with fair words, promising them much but did nothing for them." *Fox*, v. ii. p. 435.

* It is of this edition that Lewis has said, p. 136, "the Apocrypha being omitted." From the general reputation of that writer, there was no reason to think that respecting a fact which concerned a *fifth part of the whole volume* any mistake could have been made. On searching the volume, however, which belongs to "Sion College Library," it was found, that though the apocryphal books were indeed omitted in their separate form, as in each of the former editions (excepting Tyndel's) yet some of them were *interspersed* with the canonical scriptures. Next to "Paralipomenon" the books are in the following order, "Esdras, Tobi, Judith, Esther, Job, Maccabees, Proverbs, Ecclesiastes, Canticles, Sapience, Ecclesiasticus, Psalter, Esai, Jeremie, Baruch, Daniel, Ossee, Joel, Amos, Abdi, Jonas, Micheas, Nahum, Abuka, Sophoni, Aggai, Zacharie, Malachi." The New Testament follows in the regular order of the books as we now have them in the received Version.

This circumstance proves that respecting matters of fact, on which important results depend, an author should trust no ones eyes but his own. It will remain too as a proof that Lewis had not read ALL the books of which he has given such precise descriptions.

bridge, which has, printed at the end, "*Fynyshed in April, M.CCCCCXL;*" and another in Lord Oxford's, said to be "*Fynyshed in May, M.CCCCCXLI, and printede by Rycharde Grafton.*" There is another of the same year, *printede by Edward Whitchurch, cum privilegio ad imprimendum solum, 1540.*"

In this year, or the beginning of the next, there was another edition of this Bible, "to be frequented and used in every church, &c." It was said in the title page, "Overseene and perused at the commandment of the Kynge's Hyghness, by the Right Reverende fathers in God, Cuthbert, byshoppe of Duresme, and Nicholas byshoppe of Rochester. Printed by Richard Grafton, *cum privilegio,*" &c.

Notwithstanding these were bigotted popish Bishops—Tonstall and Heath—yet the apocryphal books were not *interspersed* as in the other edition, but printed *separately*. There is a copy of this in Sion College Library, from which Cranmer's *Prologue* and *Preface*, &c. are excluded: and without any thing else in their place.

It was to this edition that a wood engraving was given. To the fine illuminated copy on *vellum** in the British Museum, and to that which was edited by the bishops of Durham and Rochester (a copy of which may be seen also in the British Museum), this is prefixed to both the Old and New Testaments. It affords abundant proof of the zeal of the Reformers thus to express their thankfulness to the king for sanctioning the Bible, and of their employing every means to give it celebrity and circulation. A description of this plate is subjoined: a fac-simile of it has been given by the Rev. T. H. Horne, in his "*Introduction to the Critical Reading of the Scriptures,*" &c.

"Around the title in a border, is the following representation, finely cut in wood, and designed, it is said, by *Hans Holbein*. On the top of it is a representation of the Almighty in the clouds of heaven, with both his hands stretched out, and two labels going from his mouth. On that going towards his right hand are the following words, *Verbum quod egredietur de me, non revertitur ad me vacuum, sed*

* This was doubtless the copy which was presented to the King on this joyful occasion. It has several things bound up with it not in the other editions, some of which prove that the donor had not shaken off all his popish prejudices. The following is *written* on the first leaf, "This booke is presented unto your most excellent Highnees by your loving, faithfull, and obedient subject and daylye oratour,

Anthonye Marter of London, Haberdasher."

facit quæcunque volui, Esa. lv. (1) His left hand points to the king, who is represented kneeling at some distance bare-headed, and his hands lifted up towards heaven, with his crown on the ground before him, and a label going out of his mouth. On the label which comes from the Almighty is this text, *Inveni virum juxta cor meum, qui faciet omnes voluntates meas*, Acts xiii. (2) to which answers that issuing from the king, *Lucerna pedibus meis verbum tuum*. Psalm cxix. (3) Underneath the Almighty is the king again represented, sitting on his throne with his coat of arms before him at his feet. On his right hand stand two bishops bare-headed, and their mitres on the ground, in token, as it should seem, of their acknowledgement of the king's supremacy. The king gives to the bishop next him, a book shut, with these words on the cover, VERBUM DEI, and these words on a label going out of his mouth *hæc precipe et doce*. Tit. ii. (4) The bishop receives it bending his right knee. On the king's left hand stand several of the lords temporal, to one of whom he delivers a book clasped, with VERBUM DEI on the cover of it, and the following words are on a label, *a me constitutum est et decretum, ut in universo imperio et regno meo tremiscant et paveant deum viventem*, Dan. vi. (5) and on another label this text, *quod justum est iudicate, ita parvum audietis ut magnum*, Deut. primo. (6) The nobleman receives the book bending his left knee. Underneath the bishops stands Archbishop Cranmer, with his mitre on his head, and habited in his rochet or stole over it. Before him is one kneeling with a shaven crown and habited in a surplice, to whom the Archbishop delivers a book clasped, with the words VERBUM DEI on the cover of it, and saying to him these words as they are in a label coming out of his mouth, *pascite quod in vobis est gregem Christi*. (7) 1 Pet. v. Behind the Archbishop seems to stand one of his chaplains, and at his feet are placed his [the Archbishop's] coat of arms, within a garland, (the same as those prefixed to his Life by Archbishop Cranmer) only here it is distinguished by the arms of a younger family. Under the lords temporal stands Cromwell, the king's vicegerent, as appears by his coat of arms, as the Archbishop's are. His lordship is represented standing with his cap on, and a roll of paper in his right hand, and in his left a book clasped, with VERBUM DEI on the cover of it, which he delivers to a nobleman, who receives it of him bare-headed, with these words on a label going out of his mouth, *Diverte a*

melo et fac bonum, inquire pacem et sequere eam, (8) Ps. xxxiii. At the bottom at the right hand is represented a priest with his square cap on in the pulpit, preaching to a pretty large auditory of persons of all ranks and qualities, orders, sexes and ages, men, women, children, nobles, priests, soldiers, tradesmen and countrymen, who are represented some standing and others sitting on forms, and expressing themselves very thankful. Out of the preacher's mouth goes a label with these words, *Obsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones, pro omnibus hominibus, pro regibus, &c.* 1 Tim. ii. (9) On the right side of the pulpit are the words VIVAT REX, and in labels coming from the mouths of the people and even children, VIVAT REX, GOD SAVE THE KING, to express the great and universal joy and satisfaction, which all the king's subjects, high and low, great and small, had, and their thankfulness to the king, for his granting them this privilege of having and reading the Holy Scriptures in their mother-tongue.

"On the left side are represented prisoners looking out of the prison gates, and partaking of this great and common joy."* +

The price set by the king upon this large volume was "ten shillings unbound, and not above twelve shillings well bound and clasped."

At the close of this Bible is "The ende of the New Testament, and of the whole Byble, fynyshe in Apryl, anno 1539."

"A deo factum est istud." Psalm cxviii. 23.

* Lewis's History, p. 122, 124, 137.

+ An explanation of the latin here employed, is given from the splendid copy in VELLUM, to which it is prefixed.

1. "So the word also that cometh out of my mouth, shall not return again unto me void."

2. "I have founde a man after my owne heart, which shall fulfyll all my wyll."

3. "Thy word is a lamp to my fete."

4. "These thinges teache and exhorte."

5. "My commandment is, that in all my dominyon and kyngdom that men fear and stand in awe of God."

6. "Hear the cause of your brethren—but hear the small as well as the greate."

7. "Feede the flock of God whiche is among you."

8. "Depart from evill and do good, seeke peace and pursue it."

9. "I exhort, therefore, that above all things, prayers, supplicacyons, intercessions, and geving of thanks be made for all men; for kynges and for all that are in auctoritie."

It was not long after this that the popish clamour against the translation of the Bible as being imperfect, &c. was revived. Archbishop Cranmer proposed a new translation and appointed to every Bishop a part. But instead of complying with this proposal they ultimately prevailed on the king and the Parliament to prohibit all copies of Tyndal's version; so that they were "forbidden to be kept and used in this realme or elsewhere, in anie the king's dominions." But it was provided, "that the Bibles and Testaments in English, not being of Tyndalle's translations should stand in force and not be comprised in this abolition or act. Nevertheless, if there should be found in anie such Bibles or Newe Testaments any quotations or preambles, that then the owners of them should cut or blot the same in such wise as they cannot be perceived or read, on pain of losing or forfeiting for every Bible, &c. 40s. Provided it should not extend to the blotting, &c. any quotations or summaries of chapters of any Bibles." It was likewise enacted, "That no manner of person or persons after the first day of October then next ensuing, should take upon him or them to read, &c. openly to others in any church or open assembly, within any of the king's dominions, the Bible or any part of Scripture in English, unlesse he was so appointed thereunto by the king, or by any ordinance, &c. on pain of suffering a month's imprisonment. Provided, that the Chauncellor of England, capitaines of the warres, the king's justices, the recorders of any citie, borough, or town, the speaker of the Parliament, &c. which heretofore have been accustomed to declare or teach anie good virtuous or godly exhortations in anie assemblies, may use any part of the Bible or Holie Scripture as they have been wont; and that every nobleman and gentleman being a householder may read or cause to be read by any of his familie, servants in his house, orchardes, or garden, and to his own familie anie text of the Bible or New Testament; and also every merchant-man, being a householder, and any other persons other than woman prentices, &c. But no woman except noblewoman and gentlewoman, who might read to themselves alone and not to others, any texts of the Bible, &c. nor artificers, prentices, iourneyman, serving-men of the degrees of yeomen [servauntes, commonly called younge men or gromes] or under husbandmen, nor labourers, were to read the Bible or New Testament in English

to himself or to any other publicly or privately upon pain of one month's imprisonment."

On the passing this act, was the following remark was made by a poor shepherd in a spare leaf of an English abridgment of Polydore Virgil's book of the invention of arts, &c. which he bought about this time, 1546. *When I kepe Mr. Letymer's shype, I bout this boke, when the Testament was obberagated, that shepeherdys might not rede hit. Wryt by Robert Wyllgams, keeping shype upon Seynbury [Sunbury] hill, 1546."*

The next year another royal proclamation was issued, in which *Coverdale's* translation was forbidden as well as *Tyndal's*, annexing as the penalty of transgression, "imprisonment and other punishment at the king's pleasure, and being fined by his Majestie or four of his council."

Neither Strype, nor Fox, who furnished him with his information, appears to have been aware that there were three distinct editions, or separate versions of the GREAT BIBLE*, essentially and widely different from each other! Those historians that have followed them, have sauntered in this beaten-path without making any correcting observations on their journey; meeting with frequent obstructions, but being too indolent to attempt removing them out of the way: thus they have frequently stumbled themselves and caused others to fall into similar mistakes on this subject: they were unable, it should seem, from their suffering the conflicting and contradictory statements to remain, to extricate themselves from the labyrinth in which they were lost, or to recover themselves from the confusion in which they felt themselves to be involved.

EDWARD VI. 1553.

Most or all of the editions of the Bible were reprinted, and some of them several times during this short, but glorious and eventful reign. It was not wonderful the Reformers should have called this incomparable Prince,

* This term is improperly applied to *Cranmer's Bible*, which is of no larger size than *Matthews's Bible*. Strype confounds the edition prepared by Cranmer, 1539, with that of 1537, and also with that called the Bible of the largest volume in English. The Archbishop was much engaged in getting out this latter; but it is never called *Cranmer's Bible*, that term applies only to the edition of 1539.

Josiah, nor that they should have mourned his premature death, as all Judah and Israel did when Josiah was taken away from them.

One of these editions at least was without the APOCRYPHAL books. The first part of this is in small 8vo. It is the Pentateuch of Tyndal, and may be seen in the British Museum. The printer tells the reader that "he had printed it in iiii bokes for the use of the pore."

It is not a little singular, that the *apocryphal* books should have been printed separately in the year 1549.

This small volume is entitled, "*The volume of the bokes called APOCRYPHA* ; containing these bokes following :—

The thyrd boke of Esdras.
The fourth boke of Esdras.
The boke of Tobit.
The boke of Judith.
The rest of the boke of Hesther.
The boke of Wisdome.
Ecclesiasticus.
Baruch the Prophet.

The Song of the iii Children.
The storye of Susanna.
The storye of Bel & the Dragon.
The prayer of Manasseh.
The i boke of Maccabees.
The ii boke of Maccabees.
The iii boke of Maccabees.

The following is the Address of the translators.

"To the Reader—Good christian reader, ye shal understand y' in these bokes commonly called Apocripa, we have taken the labour to confer them with the translation of *Leo Juda*, and finding therein more than is contained in our common Bibles, it was thought good by learned men to supply our want by their examples. And because we lacked so much in some bokes, that it was more easy to translate them anew, than briefly to note the defect, we have even so done as it doth appear to the reader. And where both the copies fully agreed we have altered nothing in the common translacion. This we thought to warne thee of (gentle reader) that thou shouldest not be offended with the alteracion of the text, as we have done nothing rashly of our owne head, nor without cause, and that the matter itself is nothing at all changed, wherein is declared more at large.

"And although these books be not founde in the Hebrew nor in the Chaldee, and for that not taken of so great authoritie as be the other bokes of the Holy Bible, yet have the holie fathers alwaies so esteemed them y' worthily they call them (*libros ecclesiasticos*, or bokes mete to be read among the whole congregacion,) namely for that they do

agree with the other booke of the Holy Bible, and contain most godly examples and precepts of the feare and love of God and our neighbour. Wherefore they are diligently to be rede, and the training in them earnestly to be followed that by our good example of livynge, the name of our heavenly Father throughout all nacions may be praised and glorified, to whom onlie be honour and glorie, for ever. Amen.

“Imprynted at London, by John Day, dwellynge in Aldersgate, and William Seres dwellynge in Peter College. *Cum privilegio ad imprimendum solum.*”

It appears to the writer, that this is the only instance that is to be met with, in which the apocryphal books are properly treated. Lamenting most deeply that they were ever translated into our mother tongue, the best thing now to do respecting them would be to have them *always printed in a volume alone*, for their edification, who thiuk them *edifying* books!

ARTICLES OF RELIGION OF EDWARD VI. 1552.

Speaking of the Reformation having attained to its highest perfection in the year 1552, Burnet says, “The Convocation did confirm the Articles of Religion that had been prepared the former year, and thus was the Reformation of doctrine now brought to such perfection, that since that time there has been but very little alteration made in them.”* He then mentions a design of making a Reformation of the *Ecclesiastical laws*; the completing of which was frustrated by the premature death of the king, July 6, 1553. He says, “The first title of it was concerning the Catholic faith: it was made capital to deny the Christian religion. *The books of Scripture were reckoned up, AND THE APOCRYPHA LEFT OUT.*”†

This statement respecting the omission of the Apocrypha, receives full confirmation from the published Articles of King Edward, forty-two in number, “Imprinted by John Day, 1553.” The fifth of which is entitled,

* He should have mentioned this trifling addition to the 21st Article, called in those of 1562 the 20th, as follows:—“*The church hath power to decree rites and ceremonies, and authority in controversies of faith; and yet*” *——

† Burnet’s Abridgment, book ii. p. 169.

* Sparrow’s Collections, p. 98.

“The doctrine of Holy Scripture is sufficient to salvation :

*“Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, although it be sometime received of the faithful as godly and profitable for all order and comeliness, yet no man ought to be constrained to believe it as an Article of Faith, or reputed requisite to the necessity of salvation.”**

That the young king was prepared to go the utmost length of reducing every thing in the church to the standard of the Scriptures, and of the Scriptures alone, there is the most abundant evidence. There is in the British Museum a copy of a work written by this most extraordinary pious youthful monarch, at that time but sixteen years of age, “Against the Pope’s Supremacy.” It is dedicated to his “most dear and beloved Uncle, the Duke of Somerset,” the Regent, “From our Palace at Westminster in London, this last day of August, 1552.” An extract from p. 65, will confirm the observation made above: “**BUT I KNOW VERY WELL, THAT OUR RELIGION CONSISTS NOT OF OLD CUSTOMS, OR THE USAGE OF OUR FATHERS, BUT IN HOLY SCRIPTURE AND THE DIVINE WORD.**”

ELIZABETH, 1559-1603.

Passing over the reign of Mary, in which the English Bible was proscribed and burnt, we mention an interesting anecdote which speaks volumes as to the delight felt by the citizens of London on the return of a Protestant government, and the delight they felt at the prospect of being again permitted to read the Bible in their mother tongue.

“When the queen passed through the city from the tower to her coronation, in a pageant, erected in Cheapside, an old man with a scythe and wings, representing Time, appeared, coming out of a hollow place or cave, leading another person all clad in white silk, gracefully apparelled, who represented Truth, (the daughter of Time,) which lady had a book in her hand, on which was written *verbum veritatis*, the word of truth. **IT WAS THE BIBLE IN ENGLISH**, which, after a speech made to the queen, Truth reached down towards her, which was taken and brought, by a gentleman attending, to her hands. As soon as the queen

received it she kissed it, and with both her hands held it up, and then laid it upon her breast, greatly thanking the city for that present, and said, *she would often read over that book.*"*

ARTICLES OF RELIGION OF QUEEN ELIZABETH IN 1562.

The following alteration and additions were now made in what is called the *sixth* article, but which was the *fifth* in king Edward's. The title reads thus:—"Of the sufficiency of the Holy Scriptures for Salvation." The additions thus: "In the name of the Holy Scripture we do understand those canonical books of the Old and New Testaments, of whose authority was never any doubt in the church." "Of the names and numbers of the canonical books.

"Non habetur in R. Edw, 6. Artic."

The books of the Old Testament are as in our version, "and the other books (as Hierome saith) the church doth read for example of life and instruction of manners, but yet doth not apply them to establish any doctrine. Such are these following :

"The third book of Esdras	Baruch the Prophet
The fourth book of Esdras	The Song of the three Children
The book of Tobias	The Story of Susanna
The book of Judith	Of Bel and the Dragon
The rest of the book of Hesther	The Prayer of Manesses
The book of Wisdom	The first book of Maccabees
Jesus the son of Sirach	The second book of Maccabees."

GENEVA BIBLE, 1559.

The exiled Protestant ministers who fled on the accession of Mary to the throne, ultimately settled at Geneva. Here, in 1555, they undertook a new translation of the Bible, since called the Geneva Bible. The translators were *Bishop Coverdale*,† *Goodman*, *Gilby*, *Whittingham*, *Sampson*,

* Johnson's History of the English Translations, p. 67, 68.

† Miles Coverdale, born in Yorkshire, in the reign of Henry VII. was educated in the Romish religion, and became an Augustine monk. After embracing the reformed religion, he was one of the first who taught the purity of the gospel. He became bishop of Exeter in the reign of Edward VI. August 14, 1551, "on account of his extraordinary knowledge in divinity, and his unblemished character." Upon Mary's accession he was ejected from his bishoprick, thrown into prison, and would doubtless

Cole, Knox, Bodleigh, and Pullain. They published the New Testament in small 12mo. 1557. This was the first instance of its being divided into numerical verses, the whole Bible was published in 1559.

There is in the British Museum an edition of this work, most beautifully printed, it is supposed, at Geneva April 1561. It is precisely the size (though much thinner) of the *Volume of the Great Bible*. There is a very respectful, but remarkably faithful dedication to the queen. It contains the APOCRYPHAL books. Before them is placed what is called "The Argument."

"These bookes that followe in order after the Prophets unto the Newe Testament, are called Apocrypha, that is bookes, which were not received by a common consent to be read and expounded publicly in the church, neither yet serve to prove any point of Christian religion, save inas-much as they had the consent of the other Scriptures, called canonically, to confirm the same, or rather whereon they were grounded; but as bookes proceeding from godly men, were received to be read for the advancement and furtherance of the knowledge of the historie, and for the instruction of godly manners; which bookes declare, that at all times God had a special care of his church, and left them not utterly destitute of teachers, and means to confirm them in hope of the promised Messiah, and also to witness that those calamities God sent on his church were according to his providence, who had both so shewed by his prophets, and so brought it to pass, for the destruction of their enemies, and for the trial of his children."

This was not suffered to be printed in England until after the death of the archbishop. An edition of it printed in 1576, is entitled, "THE BIBLE; that is, the Holy Scriptures contained in the Olde and Newe Testament, translated according to the Ebrew and Greke, and conferred with the best translations, in divers languages, with most profitable annotations upon all the harde places, and

have been burnt had he not been reluctantly released by the queen, at the powerful intercession of the king of Denmark, by whom he was personally known. He then went to Geneva, as has been said. On queen Elizabeth's accession he returned from his exile, and might have been restored to his bishoprick, but he refused to accept it. He died in a good old age, in London, and lies buried in the church of St. Bartholomew Exchange.*

* Biograph. Brittan. v. 3, Art. Coverdale.

other things of great importance as may appear in the epistle to the reader.

"Fear ye not, stand still and see the salvation of the Lord which he will shew you this day. *Exod. xiv. 13.*

"Great are the troubles of the righteous, but the Lord delivereth him out of them all. *Psal. xxxiv. 19.*

"The Lord shall fight for you, therefore hold you your peace. *Exod. xiv.*

"Imprinted at London, by Christopher Barker, dwelling in Pawle's Church-yard, at the signe of the Tiger's Head, 1576. *Cum privilegio.*"

Then follow,

1. The Dedication, "To the most vertuous and noble Queene Elizabeth, Queene of England, France, and Ireland, &c. Grace and peace from God the Father, through Christ Jesus our Lord."

2. A Preface, "To our beloved in the LORD, the brethren of England, Scotland, Ireland, &c. Grace, mercie, and peace through Jesus Christ."*

Having had an opportunity of perusing a copy of the edition, printed in 1576, above described, the reader is informed, that from this Bible, which may be consulted by any respectable person, the APOCRYPHA is excluded, and there is no appearance that those books ever made part of the volume.†

BISHOPS' BIBLE, 1568.

A copy of the first edition of this Bible being a new translation, adhering closely to the large volume in English of 1540, was called the Bishop's Bible, because it was performed by fourteen dignitaries of the church of England, most of whom were bishops. It is exactly THE SIZE of the GENEVA, and of the GREAT BIBLE, or LARGE VOLUME.

This contains all the apocryphal books, called APOCRYPHA, and separated from the volume, but without any Preface or Argument to describe their uninspired character, The *Apocrypha* in this volume was translated by the learned Dr. Parkhurst, Bishop of Norwich.

Lewis, who has placed his account of this Bible before

* Lewis's History, p. 265.

† Mr. Lewis says the apocryphal books were in the copy which he had seen. The copy consulted by the writer is in the possession of Mr. Thomas George, Lamb's Conduit Street, London.

that of the large volume of Geneva, though not published until *nine* years after it, says of it, p. 230, "The Archbishop met with better success, in this his excellent undertaking than his predecessor Cranmer had done. For with so much cheerfulness and readiness did the several bishops and others to whom his Grace sent the several parcels of the Bible to review, and his instructions, concur with him in this his good design, that some time before the year 1568, it was all finished and ready for the press: so that in this year it was printed and published in a pompous manner in a large folio, and on royal paper, and a most beautiful English letter, and embellished with several cuts of the most remarkable things in the Old and New Testament and *Apocrypha*, and maps finely cut in wood, and other draughts engraven on copper!" It is certainly more "pompous," but not half so elegant as the Geneva large Bible, which Lewis forgot to notice.

From the contents of this chapter, we learn, that *the first English Bible did not contain the Apocrypha*; and that, except in two subsequent editions, none of those books have ever been *interspersed* with the canon of Old Testament Scripture; that in some cases they have been entirely excluded from the volume of the Bible; and that in all others, when they have been admitted into it, they have been carefully separated and distinguished from the inspired books, by either the term *Apocrypha*, or *Hagiographa* being prefixed to them! Also, that in various editions, as those of *Coverdale*, *Matthews*, *Cranmer*, and the *Geneva*, an explanation of their real character, as uninspired productions has accompanied them. Nothing can be more evident then, in regard both to English as well as foreign Protestants, that they have taken this ground in their opposition to the papists: viz. *the perfection of the Canon of the Scriptures, irrespective of the Apocrypha*. Should the Bible Society ever make such a fundamental departure from the principles on which it was constituted, as to sanction the Papists in their having intermixed and presumptuously *canonized* those *uninspired* productions, they will, as respects Protestant principles, have gone more degrees backward than did the shadow in the sun-dial of Ahaz: an appropriate designation for the Society will be, should such an affecting alteration ever take place, "And so we went towards Rome!"

CHAP. VI.

PROCEEDINGS OF THE SYNOD OF DORT, INCLUDING FIVE EMINENT
BRITISH DIVINES, RESPECTING THE APOCRYPHA, 1618.

The names of these divines were *Dr. Carlton*, Bishop of *Llandaff*; *Dr. Hall*, Dean of *Worcester*, afterwards Bishop of *Norwich*; *Dr. Davenant*, afterwards Bishop of *Salisbury*; *Dr. Samuel Ward*, master of *Sidney College, Cambridge*; and *Mr. Balcanqual*, a Scotchman, commissioned also by *King James* to represent the church of *Scotland*.*

"In the *ninth session* held by the *Synod*, the *21st day of November, 1618*, it was deliberated whether the *apocryphal books* should be translated and added to the canonical. *Gomarus* said, 'they ought not to be joined to the latter, for fear that as it happened in *Popery*, the said *apocryphal books* should pass in time for *divine* and *canonical*.' One of the *Utrecht remonstrants* said, 'What will become of the *catechism* then? Will not that pass in time for a *canonical* writing, since it is joined to the Testament?' And when somebody found fault that people took texts out of the apocryphal books to preach upon, the same *remonstrant*, asked, 'whether it were not as great a fault to expound the *catechism* publicly in the churches;' and added, 'that he did not see why there should be more authority ascribed to the catechism than the *Apocrypha*.' *Gomarus* said further, 'that it was a kind of idolatry to honour the *apocryphal books* so far as to join them with the canonical.' To whom the president *Bogerman* replied, 'if that be idolatry, it is no less so, to insert the *Explanations* in the text of the Bible, which, however the church has approved; and the same objection is against the catechism.'

"The members having offered their reasons on all sides, it was agreed to take time to consider of this matter. Upon which at the *tenth session*, the *22nd* of the month, they came to a conclusion, and they were just upon the point of banishing the APOCRYPHAL BOOKS from among the CANONICAL, some of the foreign divines said, that they

* Fuller's Worthies, p. 153.

had no instructions upon this head, and that they could not agree to such a resolution, without the knowledge and to the prejudice of other churches. It was then agreed by most voices, that the APOCRYPHA should be translated anew from the Greek, but not with so great caution as the canonical books; that they should be distinguished from the latter by a particular title, with an intimation that they were HUMAN WRITINGS, and with a warning and confutation of the errors contained in them. It was moreover judged advisable by the Ireland divines (for the foreigners did not think fit to give any vote in this affair,) that they should not be any longer placed between the Old and New Testament, BUT AT THE END OF THE BIBLE.”*

From this account it appears that, but for some of the foreign divines, saying, that they had no instructions respecting these books, and therefore could not vote respecting them, this famous Synod would have banished them as intruders from the region of the canonical books;—that a majority of voices (whether great or small is not said,) agreed that the apocryphal writings should be newly translated from the Greek; but even with this majority they were thought so little of, that there was no necessity for any great caution about the matter;—that they should be plainly marked as human writings, containing such errors that they could not be sent forth without an antidote accompanying the poison; and that all the continental ministers were of opinion (which even the British ministers did not oppose,) that the apocryphal books should no longer be permitted “to part asunder what God had joined together;” and therefore if they could not agree to banish them entirely from the book, they were all of an opinion they should occupy the very last part of it; at least, that if the Bible were to be read regularly through, that the apocryphal books, which they said were “merely human writings, some of which were spurious, and others mixed with Jewish fables and legends, such as the histories of *Judith*, *Susanna*, *Tobit*, *Bel and the Dragon*, and above all *Esdras*, (generally called the III. and IV. and in our present Bibles the I. and II.) and as other books contained doctrines and narratives opposed to the canonical books, and as they were not JOINED TO the Sacred Volume of the OLD TESTAMENT, either in the JEWISH or CHRISTIAN church, that they should not be read

* Brandt's History of the Reformation, Vol. iii. book xxxiii. p. 25, 26.

until the solemn malediction contained in Rev. xxii. 18. had been first read. *For I testify to every man that heareth the words of the Prophecy of this book, IF ANY MAN SHALL ADD UNTO THESE THINGS, GOD SHALL ADD UNTO HIM THE PLAGUES WRITTEN IN THIS BOOK; or as the pious, and learned, and eloquent Bishop Hall, one of the members of the Synod, had about four years before said in his work entitled, "NO PEACE WITH ROME," on this awful subject regarding intermixing the APOCRYPHA:—"WE KNOW FULL WELL, HOW GREAT IMPIETIE IT IS TO FATHER UPON THE GOD OF HEAVEN THE WEAKE CONCEPTIONS OF OUR HUMANE WIT; NEITHER CAN WE BE ANY WHIT MOOVED WITH THE IDLE CRACK OF THE TRIDENTINE CURSE, WHILES WE HEARE GOD THUNDERING IN OUR EARES, IF ANY MAN ADDE UNTO THESE WORDS, GOD SHALL ADDE UNTO HIM THE PLAGUES WRITTEN IN THIS BOOK."**

* As the Popish Defence Society are at present very active in circulating their Tracts, for the purpose of assuring the lower order of Protestants that they are not guilty of idolatry in worshipping a piece of bread, until forsooth they had first manufactured it into "the body and blood, and soul, and divinity of Jesus Christ," it would be rendering an acceptable service, if any one or more of our Tract Societies would publish the above as a cheap Tract, as also his "Serious Dissuasive from Popery."

CHAP. VII.

CONCLUDING REMARKS—FUNDAMENTAL PRINCIPLE OF THE BIBLE SOCIETY VIOLATED BY THE COMMITTEE—INCREDIBLE STATEMENT OF DR. LEANDER VAN ESS—ARGUMENTS OF REV. MESSRS. VENN AND SIMEON SHEWN TO BE FUTILE—CONSIDERATIONS URGING THE SOCIETY TO RESOLVE UPON CONFINING THEIR FUTURE OPERATIONS ENTIRELY TO THE PROTESTANT SCRIPTURE.

The Annual Reports, and the accredited history of the proceedings of the British and Foreign Bible Society prove most undeniably that it was not the design of its original supporters to circulate the *apocryphal Books*. It is the BIBLE Society, and by that *title* it was always understood by its members, was intended THE SCRIPTURES OF THE OLD AND NEW TESTAMENT. The standard copy, which they engaged to circulate in England, was the authorized version, meaning thereby, that Bible which is “appointed to be read in churches;” *with the exception of the Apocrypha*.*

If the Committee had regulated their conduct by the *strict letter* of their rules, and not by the *spirit* and *constitution* of the Society, there is no doubt but they might have circulated the apocryphal books even in the United Kingdom; because the phrase *authorized version of the Bible* means more than in “*common parlance*,” in language the most unequivocal, that copy set forth by authority by James I. which includes, as the component part of the volume the Apocrypha, placed between the Old and New Testaments.

Though the authorized version has imitated the “Bishop’s Bible,” in giving no explanation of the uninspired books,

* That this was the understood meaning of the Committee in 1817, may be demonstrated by the following fact:—Messrs. Eyre & Strahan, the King’s printers, were employed, in that year to print for the Society a long primer 8vo. edition of the *authorized version*. From inattention on the part of those who gave the order, not making it plainly understood, that they thereby intended the Old and New Testament *without the Apocrypha*; or from the printer having forgotten that exception was made, they actually printed the *apocryphal books*. It has been said, this was against the express order of the Committee; however, that might be, the Committee resolved, on the 3rd of November, 1817, “That no more copies of the above Bible be issued.”*

* Gorham’s Statement, p. 20.

and has not warned the people against their errors, &c. yet it has described several of them: as “The rest of the chapters of the book of Esther, which are found neither in the Hebrew nor in the Chaldee,” though it names the chapters as if they made part of the book of Esther. So also, “The Song of the *Three Holy Children*, which followeth in the third chapter of Daniel after this place, *fell down bound into the midst of the burning fiery furnace*, ver. 23. That which followeth is not in the Hebrew, to wit, *And they walked*—unto these words, *Then Nebuchadnezzar*, ver. 24.”

So we find, “The History of Susanna, set apart from the beginning of *Daniel*, because it is not in the *Hebrew*, as neither the narrative of Bel and the Dragon.” But what is better, at the top of every page, is the word *Apocrypha*; it required, however, an explanation, *uninspired*, or *fabulous* would have been better still.

The authorized versions of foreign Protestant churches resemble the English, in regard to the separation of the Apocrypha, some placing it in the *middle*, and others at the *end* of the Bible. That the Committee considered themselves bound by the fundamental laws to encourage the circulation of the Old and New Testament *only*, without the apocryphal books *appended* to their versions, appears from their having resolved again and again to recommend that whatever money was voted to those Societies from the funds of the Parent Society should be applied solely and exclusively to the purchase of the books of the Old and New Testaments.

That the Society has never circulated the apocryphal books at home, is the best exposition of the manner in which this fundamental rule has been understood.

The scrupulosity manifested by the Committee when Dr. Leander Van Ess applied for assistance to circulate his translation of the *New Testament*, requiring him to expunge the notes,* &c. shew that they *then* thought no *human appendage* should be allowed even to meet the prejudices of *Roman Catholics*! Why had not the trans-

* The writer has been informed by a person, whose information on the subject must be correct, that though Dr. Leander Van Ess agreed to obliterate the notes and comments of his New Testament, yet the committee were obliged to submit to the *latin* words “*penance*,” “*do penance*,” and “*Except ye do penance, ye cannot be saved*,” being retained, &c. instead of a term being employed of the same import as the English word “*repentance*.”

The following is the *Trentine* decree “Of the Most Holy Sacrament of

lator *then* urged that there was no Roman Catholic version of the New Testament without notes, and, that to leave them out, would make it resemble a Protestant version; he, on the contrary, consented to remove the human addition, and the bigotted Roman Catholics of Germany, as they are now represented to be, have received hundreds of thousands of copies, though in its form resembling *Luther's Version of the Scriptures*.

Penance."—Can. 1. "If any one shall say, that penance in the Catholick church, is not only truly and properly a *sacrament* [an outward and visible sign of an inward and spiritual grace] instituted by our Lord Christ, for the reconciling the faithful unto God, as often as they shall fall into sin after baptism, *let him be accursed*." Can. 2. "If any one confounding the sacraments shall say, that baptism itself is a sacrament of penance, as if they were two distinct sacraments, and so that penance cannot rightly be called the SECOND PLANK AFTERSHIPWRECK, *let him be accursed*." Can. 3. "If any one shall say, that the words of our Saviour, *receive ye the Holy Ghost, whose sins ye remit they are remitted, and whose sins ye retain, they are retained*, are not to be understood of the power of remitting and retaining sins in the sacrament of penance, as the Catholic church hath always understood them, and shall wrest them contrary to the institution of this sacrament, *to the authority of preaching the gospel, let him be accursed*." Can. 4. "If any one shall deny, that *three things* are required in a penitent, as the matter of the sacrament of penance, to the full and perfect remission of sins: viz. *contrition, confession, and satisfaction*, which are called the three parts of penance; or shall say, that there are but only two parts of penance: viz. *the terrors of conscience after having acknowledged their sins*, and *faith conceived by the gospel or by absolution*, by which one believes his sins to be forgiven him through Christ, *let him be accursed*."

The whole of this antichristian decree, consists of fifteen CANONS, all of which are directly intended to oppose the Gospel doctrines of *repentance towards God and faith towards our Lord Jesus Christ*, as being essential to salvation, and as every thing which is absolutely essential to it; and placing the merit of salvation in "voluntary fastings, prayers, alms and other works of charity," and in the power of a Priest, who by Divine right, "can forgive sins, &c."

Surely no one will doubt but that the Committee in adopting this translation of Dr. Leander Van Ess, and thereby recognizing the sense put upon the subjects of repentance and faith, *by the council of Trent* went a great length in "accomodating themselves to the prejudices of the weaker brethren" among the superstitious Roman Catholics! In this one instance, to say the least, they acted upon the sentiments advocated by Messrs. Simeon and Venn, and "to the weak, they became as weak!" But the question is, whether they acted *rightly* and therefore *wisely*, in thus *prostituting* the money of the Society, say £30,000 in the purchase of the vitally corrupted, *received and authorized* Romish version of the New Testament? This question ought to be closely considered by the Committee; and before another pound is voted for this object, it should by *substantial, scriptural and Protestant* arguments be instantly decided, "Whether it is not a gross alienation of the funds of the Society, to expend them in the purchase of a Popish New Testament?" It is an excellent maxim, well expressed, of the noble president of the Society, Lord Teignmouth, and which should be the polar star, by which in future they should guide all its affairs, "WHATSOEVER IS RIGHT IS WISE."

But when the same pious and zealous Catholic priest applies to the Committee to assist him to publish his translation of the Old Testament, containing the apocryphal books intermingled with the sacred text, and not to be distinguished from it, lest it should be suspected to be Luther's version; then all the objections of the Committee go for nothing with him; all his prejudices as a Roman Catholic are brought into play, and he will sooner confine himself to the circulation of the New Testament, than expose himself and his Old Testament to the suspicion of being favourable to the reformed churches. His simple request, in fact, is this, "*Will you help me to publish the authorized version of the church of Rome?*" To circulate the pious frauds of the Council of Trent; to rivet the prejudices of my countrymen against pure and undefiled religion;" and thus, to serve probably the design of some Jesuit, to make the funds of even the English Bible Society subservient to the propagation of the chief errors of that Anti-Christian church; in a word, requiring the Bible Society to violate its fundamental rule, to prostitute their labours and their funds and to give their strength and power, to assist the man of sin, the son of perdition.

Are there not good reasons to conclude, that under a divine blessing, the Old Testament, even if reduced to a Protestant form, as to the order of the books, would be received by the Roman Catholics of Germany? Hear how this worthy man speaks, in a letter, dated *Darmstadt*, April 26, 1824. "The inquiry after my translation exceeds belief, from *clergymen* as well as from *laity*; since there are *no other Catholic translations in the German language*, excepting such as are filled with notes and comments, and in general sell at a very high price, which cannot be paid either by clergy or laity in these times of distress. The demand for my version when fully completed, will be so considerable, that 100,000 copies will be required. Wherever my *New Testament* has found access, and Christ is revealed by its perusal, the people are anxious to seek him also in the prophecies and types of the OLD TESTAMENT, I receive letters by every mail containing applications for copies."*

And yet, Dr. Leander Van Ess assures the Committee that merely on account of "the order and succession of

* Twenty-first Report of the British and Foreign Bible Society; App. No. iv. p. 78.

the Biblical books" being altered by the proposal of separating the apocryphal from the canonical books, "many weak-minded Roman Catholics, both clergy and laity, would probably be so irritated that they would not receive it." What! Those persons to whom "Christ has been revealed, by the perusal of the New Testament," and who are anxious to seek him also in the types of the Old, that these should reject it in their mother tongue, because some enemy pleases to say to them, "I can assure you, that the stories of Tobit, and Susannah, and Bel and the Dragon, ought to make part of the Bible; but these are not found in your book!" Who can believe, that a piously disposed Roman Catholic, however weak, would throw away his Bible on that account? Incredible: impossible! No, certainly, such persons would say as Peter did, "Lord, to whom shall we go, thou hast the words of eternal life."

And as to "the zealots of Rome immediately denouncing it and burning it, as it would be sure to be proscribed by the bishops and vicars of Germany," why let Dr. Leander Van Ess read the history of *the first English Bible*, William Tyndal's (I expected nothing less, said Tyndal, than that they would burn them), and he may learn from that history, that nothing tended more effectually to circulate the Bible, and to increase the desire of the people to possess them. He may rest assured there will be money enough found among English Protestants, to supply other copies of the Bible, in the room of all that are burnt by the popish bishops of Germany! Yes, even should they consume in one fire, the 100,000 copies of which he speaks! But the writer most earnestly hopes that should he refuse to separate the chaff from the wheat, by winnowing out the APOCRYPHA from the SACRED CANON, that he may never receive another shilling of British protestant money towards purchasing a copy of his OLD TESTAMENT.

If it were not a matter of record, it would be too incredible for belief, that the committee actually made a grant of money to assist in the circulation of this popish version of the Old and New Testament!* That they had in some instances assisted similar versions before this, is no jus-

* "The Society commenced its operations by undertaking, together with several Protestant and new versions, editions of the *Sclavonic Bible*, the *French Catholic Bible* (De Sacy's) and the *Armenian Bible*; these three Bibles contain *unprefaced and intermingled Apocryphas*."*

* Venn's Remarks, preface, p. 1.

tification of their conduct: former measures were no farther *precedents* than as they accorded with the rules of the Society. Those however were aberrations, probably through inattention, or mistake; but in this instance there is no ground for excuse: they knew the fact, that the Apocrypha not only composed a part of the book, but that it was so *inwrought in its very texture, that it could not be separated nor distinguished from the inspired writings*: they knew too that the whole of this book must be received by the people, under pain of a terrible anathema! And yet with all these awful facts before them, they came to a deliberate and decided vote, that this version should have their sanction; the broad seal of their approbation; that it should be translated, printed and circulated, aided by the funds of the British and Foreign Bible Society! O tell it not in *Gath*, publish it not in the streets of *Askalon*, that they have by this means encouraged millions to believe that the silly story of Tobias's blindness, its cause, and means of cure is as much the language of inspiration, as the predictions of the sufferings of Christ, and the glory that should follow. Surely, it is not too much to conclude, that serious Protestants, whose hearts tremble at the word of God, and who would not willingly "grieve the Holy Spirit of God," will never again grant a single pound to purchase writings which contradict revealed truth; which degrade the person of the Son of God, which teach men to expect salvation from human merit, to depend on the intercession of saints and angels, and from which it would not be possible to collect a single passage which has this mark or any other, of divine inspiration "able to make men wise unto salvation, through faith which is in Christ Jesus."*

* The following quotations are given as proof of the above remarks:

2 Esdras ii. 42—47. "I Esdras saw upon the mount Sion a great people whom I could not number, and they all praised the Lord with songs.—And in the midst of them there was a *young man of a higher stature*, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; *which I marvelled at greatly*.—So I asked the angel, and said, Sir, what are these?—He answered and said unto me, these be they that have put off the mortal clothing, and put on the immortal, and have confessed the same of God; now are they crowned and receive palms. Then said I unto the angel, *what young person is it that crowneth them, and gave them palms in their hands?* So he answered me, IT IS THE SON OF GOD, whom they have confessed in the world. Then began I to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me, go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen."

For the purpose of persuading the Committee of the Parent Society, to persevere in supporting the circulation

This is evidently a parody upon the inspired description which John has given in the Revelation of the redeemed church in heaven. But how low, how arrogant, and how blasphemous this Esdras speaks, requires no comment. For him to have reduced the LAMB whom they worshipped to "a young man of a higher stature than the rest;"—and "to marvel that he was more exalted than the rest;"—and then for him to say, that *this* "young person," who was only "a little taller than the rest," was, "the Son of God!!" Horrible profanity! shocking impiety! surely this must have been written by a disciple of FAUSTUS SOCIUS.

The writer of the second book of Maccabees chap. xii. gives an account of a number of Jews being slain in battle, on account of having been secretly idolators; all the survivors "betook themselves unto prayer, and besought the Lord that the sin committed might be wholly put out of remembrance." But Judas the captain, "made a gathering throughout the company, to the sum of 2000 drachms of silver, and sent it to Jerusalem to offer a sin-offering, doing therein well and honestly, in that he was mindful of the resurrection; for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made reconciliation for the dead, that they might be delivered from sin."

That the church of Rome founded their doctrine of Purgatory, upon this monstrous representation, not forgetting "the gathering" mentioned, is very evident by the comparison. Hear the "Most Holy &c. &c." Council of Trent; "The decree concerning Purgatory," passed on the 3rd and 4th days of December, 1563.

"Whereas the Catholick Church, directed and guided by the Holy Spirit, hath out of the Holy Scriptures, the ancient traditions of the Fathers, and lately now in this Oecumenical Synod, taught, that there is a Purgatory, and that the souls therein detained and holden, are assisted and helped by the suffrages of the faithful, but in a more especial manner, by the acceptable sacrifice of the Altar, [*the Mass.*] The Holy Synod therefore commands the Bishops, that with all possible diligence they take care, that this sound doctrine of Purgatory, delivered by the holy fathers, and sacred councils, be believed, held, taught, and every where preached, by Christ's faithful people. And that among the rude and ignorant people, all difficult and subtle questions, and those things which tend not to edification, and whereby there is no increase of piety and godliness, be wholly excluded and omitted in publick sermons. And that they suffer not uncertain and unlikely things, to be published or discoursed; as likewise, those things which tend to any nice curiosity, or superstition, or favour of sordid and dishonest gain, shall be prohibited, as the scandal and disreputation of the faithful. And the bishops shall take care, that those suffrages of the faithful that are alive, (to wit,) the masses, prayers, alms, and other works of piety, which are wont to be made for the dead by the living, be piously and devoutly performed, according to the church's institution. And whatever shall be due for such services, whether by last wills, or from foundations, or upon any other account, shall be carefully and exactly paid, by the priests and ministers of the church, and such other persons as are bound to pay the same."

Protestants should read this decree as a lively commentary upon Rev. xviii. Among the "merchandize of Rome, mystical Babylon the great, are expressly mentioned the souls of men." We were shocked on reading one of the objections of M. Chabrand, President of the Consistory of

of the Protestant versions *with the Apocrypha appended*; and even of the translation of *Dr. Leander Van Ess*, with the *intermingled Apocrypha*, one pious clergyman of the established church, says, "Let *charity* for the souls of mankind direct as well as animate our labour, and apparent difficulties will be diminished, and scrupulous objections decrease. *Christian charity* proceeds towards the attainments of its object, with a freedom and confidence which mainly contribute to its final success. *It was this divine principle which led St. Paul to exclaim*, though I be free from all men, yet have I made myself servant even to all, that I might gain the more. Unto the Jews I became a Jew, that I might gain the Jews. To them that are under the law, as under the law that I might gain them that are under the law. *To them that are weak, became I weak, that I might gain the weak. I am made all things to all men, that I might by all means save some.*' And let us not doubt the ultimate success of our labour of love. By thus *accomodating* ourselves to the *prejudices and ignorance* of those whom we wish to serve, we shall certainly 'gain the more,' and we trust we shall 'save some.'"

John Fox having given a speech of Henry VIII. to his parliament, in which the king exclaims, "What love and *charity* are there among you, &c." says in a note, "Charity and concord in commonwealths be things most necessary; *but in matters of religion, charity and concord are not enough, WITHOUT VERITY AND TRUE WORSHIP OF GOD.*"

Surely Mr. Venn must know that what is called *charity*, is so very undefined and so capricious, that it cannot be the rule for a christian's actions. If it be right to *accomodate*

Toulouse respecting printing the Apocrypha with the French Bible, and more particularly shocked that it did not produce any effect upon the Committee of the Parent Bible Society. He alleged that "*There was danger of the Protestants, [of the South of France] confounding the APOCRYPHAL with the CANONICAL books; and of their being thus led to adopt some of the errors of popery, (particularly that of PURGATORY) to which already they were too much inclined.*"*

Tobit xii. 15. "I am Raphael, one of the seven holy angels *which present the prayers of the saints*, and which go in and out before the glory of the Most High:" this *impious* angel had before told Tobias, v. 11. "Now therefore when thou didst pray, and Sarah thy daughter-in-law, "*I did bring the remembrance of thy prayers before the Holy One.*" How totally opposed to the inspired injunction, "Not worshipping of angels," was their conduct, "Then they fell upon their faces, for they feared."

* Statement, &c. by the Rev. G. Gorham. p. 30.

ourselves to the *prejudices* of others, how far must we go, or are there no boundaries to the proper and consistent exercise of true charity? would he had he been in India, and a friend of the Abbe Du Bois, have united with that liberal priest when reading the parable of the prodigal son, and have substituted instead of *fatted calf*, fatted lamb, to accomodate himself to the prejuices of the Hindoos, that by so doing he might gain the more; or could he by such an unhallowed mean, have trusted that he should "save some." Surely he could not have had any reason to boast of converts, gained by such means, or have had any good reason for thinking he should thus have saved any of them. The circumstance referred to is thus related by the Abbe:—

"In order to give you an instance of the delicacy of the feelings of the natives of India, with respect to the accounts found in our holybooks, that are *in opposition to their prejudices*, I will relate the following occurrence:

"Being at Carricaul, about twenty-eight years ago. I preached on a Sunday to the assembled congregation, a sermon in the *Tamul* language, on the divine origin of the Christian religion. Among other topics; to prove my subject, I insisted on the intrinsic weakness and inadequacy of the means employed in the establishment of this religion, generally hated and persecuted every where, quite destitute of all human support, and left to its own resources amidst every kind of contradiction. I several times repeated in treating this topic, that the christian religion had for its founder, a *peasant of Galilee, the son of a humble carpenter*, who took for his assistants, twelve low-born men, twelve ignorant and illiterate *fishermen*; these words, *the son of a carpenter! twelve fishermen!* many times repeated, gave offence to my audience, which was entirely composed of native christians; and the sermon was no sooner finished, than three or four of the principal among them came and informed me, that the whole congregation had been highly scandalized by hearing me apply to Christ the appellation of *the son of the carpenter*, and to his apostles that of *fishermen*; that I could not be ignorant that the casts both of the carpenters and fishermen, were two of the lowest and vilest in the country; that it was highly improper to attribute to Christ and his apostles so low and abject an origin: that if pagans who sometimes come through motives of curiosity to their religious assemblies, heard such objectionable accounts of our religion, their contempt and hatred

of it would be considerably increased, &c. &c. Finally they advised me, if in future I had occasion to mention in my sermons the origin of Christ and his apostles, not to fail to say, that both were born in the noble tribe of the *Kshatrys* or *rajahs*, and never to mention their low profession.

“Another instance of the kind happened to me a few years ago in this part of the country, when in explaining to the congregation the parable of the prodigal son in the gospel, I mentioned the circumstance of the prodigal’s father having through joy, killed the *fatted calf*; after the lecture some christians told me, in rather a bad humour, that my mentioning the *fatted calf* was very improper, and that if, as sometimes happened, pagans had been present at the lecture, they would have been confirmed on hearing of the *fatted calf*, in the opinion they all entertained, of the christian religion being a low or *pariah* religion. They advised me, in the mean time, if in future I gave an explanation of the same parable, to substitute a *lamb* instead of the *fatted calf*.”* Would Mr. Venn have thought it right, so to have accommodated himself to the ignorance and prejudices of these people as to have kept out of sight the low origin of Christ (according to the flesh) and the humble occupations of his chosen apostles?

The same writer states that the Jesuit missionaries on the coast of Malabar, carried out the principle of accomodating themselves to the prejudices of the Hindoos to such a length, that they actually assumed the appearance and costume of the *Brahmins*, giving out that they were an order of Brahmins from the West, to co-operate with their brethren of the *East*. But who does not see, that instead of their having converted the Hindoos to christianity, they themselves were converted to paganism! Let Christian writers take heed by pleading that it is the duty of Protestants to accommodate themselves to the prejudices of Papists, lest instead of “gaining some” of them to Protestantism, they tacitly encourage weak Protestants to become Papists.

Another clergyman, venerable for his age and station, and usefulness, has taken similar ground. In support of the practice of the Society in aiding the circulation of the *Popish Canon of Scripture*, this gentleman says, “I will do it by an appeal to the conduct of the apostle Paul,

* Letters on the State of Christianity in India, &c. by the Abbe J. A. Dubois, p. 32–34. London 1823.

in a case extremely analogous to that before us." He then supposes what the apostle would have replied to one who should say, in effect, that under no circumstances, and on no account whatever ought Christians "to do evil that good may come." He then assumes, not proves, that the conduct of Paul in circumcising Timothy, was "a case extremely analogous," to that of aiding the circulation of a FALSE CANON OF SCRIPTURE, which the Roman Catholics must believe in all its parts, on pain of eternal damnation. The following is the supposed reply, put into the mouth of Paul to one who had urged him to forbear circumcising Timothy, &c.—"My record then is this: though I be free from all men, yet have I made myself servant unto all, that I might GAIN the more. Unto the Jews I became as a Jew, (to the Papist as a Papist) that I might GAIN the Jews; to them that are under the law, as under the law, (to them that require the Apocrypha as requiring the Apocrypha) that I might gain them that are under the law. To them that are without law as without law, being not without law to God, but under the law to Christ, (to them that discard the Apocrypha as one that discards the Apocrypha,) that I might GAIN them that are without law. *To the weak became I as weak, that I might GAIN the weak.* I am made all things to all men, that I might *by all means* SAVE some." This supposed reply and the reasoning founded upon it is for the purpose of illustrating a supposed statement of Paul, made in the previous page as follows: "For the sake of gaining access to them, the Jews, and of ultimately saving their souls, I feel myself authorized to give way to their prejudices, and to meet them upon their own ground; and I think it time enough to oppose their error in a way of contention, when my efforts for conciliation have failed. *Let me see any of my Christian brethren carrying this concession to an extent that will be injurious to the souls of men, and I shall withstand them,* even though Peter himself were the offender: yea, rather than suffer him to proceed in his undue compliances, I would oppose him to the face, and *that* before the whole church. But when concession is calculated to effect extensive good, God forbid that I should be averse to yield. If no such reason, for concession existed, I certainly should rather not make it, but rather than let multitudes of my Jewish brethren perish in ignorance, I willingly submit to it."

The sum of this argument is, that, to aid in circulating the fables of Bel and the Dragon, and other uninspired and erroneous books among the Roman Catholics, who are perishing for lack of knowledge, is only to be justified upon the principle of "accommodating ourselves to their prejudices and ignorance," but that this should by no means be attempted in any way that "*will be injurious to the souls of men!*" The simple question we have to decide then is, whether giving persons uninspired books, as THE WORD OF GOD; and without enabling them to judge of their being *uninspired* records, is not likely to be injurious to the souls of men? Suppose they depend, for instance, upon the intercession of angels as mediators instead of the advocacy of the only mediator between God and man, Christ Jesus, will not this be fatally injurious to their souls? O tell me not of "*charity*" when opposed to *truth*; that is not "*Christian charity*" that puts poison into the hands of a thirsty person instead of the water of life? Let me intreat these reverend gentlemen to relinquish arguments which sacrifice obedience to the laws of Christ and sacred reverence for his revealed truth, upon the altar of a spurious liberality and destructive benevolence.

But then as to the conduct of Paul respecting the circumcision of Timothy, we are gravely told by the same writer, "If any one set himself to answer the argument given above, he must prove either that the parallel drawn between the apostle's conduct and that of the British and Foreign Bible Society is not just, or that the apostle both erred in his judgment and sinned in his conduct."

Of the two horns of this dilemma it is certainly wise to avoid the last, as we may be confident that an *apostle* in a matter of positive law, or of moral obligation on the subject of religion, could not err in his judgment, nor sin in his conduct; we therefore endeavour to prove the case referred to is not a parallel case with that of the British and Foreign Society, by giving, in addition to the Bible, uninspired books to those who consider them equally divine with the ORACLES OF GOD.

1st. *The conduct of Paul in the instance referred to, was no violation of the REVEALED LAW OF GOD; but circulating the apocryphal writings is so.* "Add thou not to his words, lest he reprove thee and thou be found a liar." Prov. xxx. 6.

Paul appears in this instance, as the judicious Mr. Scott reasons, "to have gone as far as he could *consistently with his duty*, and therefore made every allowance for their prejudices, mistakes, and infirmities." He then adds, "Even to the Jewish converts, who still deemed themselves under the authority of the ritual law, he became as one of them, and joined with them in their worship, purifications, &c. as far as he could *without misleading them*, in order that he might soften their prejudices and be made useful to them." The fact seems to be, that at the time when Paul circumcised Timothy, though the rite of circumcision had been *virtually repealed* by the death of Christ, yet it had not yet by any inspired messenger been *formally repealed*. It had "*decayed and waxen old, and was ready to vanish away*,— (Heb. viii. 13.) ; but was not totally abrogated so as for it to be sinful for the Christianized Jews to observe it. They well knew that circumcision, as to justification, was nothing, and therefore Paul's circumcising Timothy, a converted Greek, out of regard to their prejudices, because he had been brought up as a Jew, could not mislead them respecting the doctrine of justification by grace. When in the case of Titus, they insisted on the necessity of his being circumcised *in order to salvation*, Paul opposed their prejudices, that he might not mislead them. But is it possible any Protestant can sanction the circulation of the apocryphal books as part of the inspired canon, consistently with his character or without misleading the Papists on a subject vitally important to their faith and obedience.

2dly. The conduct of Paul was not only designed to do good, but was a lawful mean for effecting it ; but whatever may be the motive of those who circulate a FALSE CANON OF SCRIPTURE, they are not at liberty to use an unlawful mean for the purpose and with the expectation of saving the souls of men.

Timothy had been well instructed by his pious grandmother, and mother in the Holy Scriptures, and therefore was well qualified for preaching the Gospel among the Jews, but he would have been hindered from doing so had he remained uncircumcised. As the son of a Gentile father, he was not born under the law which related to circumcision, and his father was under no obligation to have him circumcised ; nor did his being the son of a Jewish mother make him of the Jewish nation, consequently he was not subject to its national rules ; but rather than be prevented from

accompanying Paul while employed among the Jews, and in assisting to make known the gospel; he consented to comply with Paul's advice, to become as if he were of the Jewish nation, by receiving the national rite.

It is worth inquiry whether in the case of Timothy, circumcision was any thing more than a question relating to a *national* custom, not to a *religious* rite. If so, it was nothing more than the alteration of the national costume would be, if a *half caste Hindoo*, who had been encouraged by the Missionaries to preach the gospel, was to be requested to wear the European dress, that he might not offend the prejudices of proud Europeans. But is this at all analogous to a case which requires *evil means* for effecting a good end; and a *false Canon of Scripture*, must be such a mean, and therefore it is unlawful to employ it: we appeal to our readers whether it has not been shown, that these instances of *dissimilarity* between the conduct of Paul and that of the Bible Society destroys the perfect parallism? This reverend divine ought, according to his own shewing to oppose those to the face who by their unlawful compliances with the prejudices of Roman Catholics, stop up as it were, the well's mouth, and thus render it impossible that those who are fainting as sheep not having a shepherd should partake of the waters of life flowing from the wells of salvation opened up to them in the glorious Gospel of the blessed God. Being assured then, that in no instance did Paul sacrifice christian principle, to comply with mens' prejudices, and that his avowed sentiments respecting *Titus* at Jerusalem, and Peter and Barnabas at Antioch were in direct opposition to the *accommodating spirit* recommended by Mr. Simeon, which his conduct in the case of *Timothy* has been in such various ways produced to justify, we most heartily join with this writer in saying, "Let the Society at large be followers of Paul, even as he was of Christ:"—But let them not for the purpose of accommodating themselves to the weakness of superstitious Papists, circulate a *false Canon of Scripture*, and thus so "sin against their weak [Protestant] brethren, as to wound *their* weak consciences, and sin against Christ."

Without any intention of giving this writer offence, he is reminded that no such extenuating terms respecting Popery, as he has employed, appear in the writings of the Reformers, or Fathers of the English church;—so did not *Bucer*, or *Jewel*, or *Usher*, or *Fulke*, or *Latimer*, or *Cranmer*.

These writers, who so earnestly advocate the propriety and necessity of the apocryphal writings being circulated with the inspired volume among foreign Roman Catholics, speak in very measured and extenuating terms of some of the errors of Popery. One of them says, "The two apocryphal texts cited for the *invocation of saints*, are only similar to passages of canonical Scripture, such as the angel praying for Jerusalem, (Zech. i. 12.) and the elders offering up the prayers of the saints," (Rev. v. 8.) Only two errors out of the whole list seem to receive any support from apocryphal quotations:—purgatory, and the invocations of saints. But in both these cases, passages are cited from canonical Scripture in *direct* support of these errors, while the texts from the Apocrypha contain only *indirect* inferences!" Surely he does not think the error of purgatory, that gainful traffic by which the Romish church has made merchandize of mens' souls, a dogma of trifling importance; or that it is but of little consequence if persons are taught to believe there are other mediators in heaven besides the Lord Jesus Christ; the only one mediator between God and man? But are these the only popish errors which receive support from the apocryphal writings? Is not the doctrine of human merit, or justification by the works of the law taught by them; in opposition to the Scripture and Protestant doctrine of justification by free grace, called by Luther, "the article of a standing or falling church?" But do these expressions square with this fundamental doctrine? "For the just which have many good works laid up with thee, shall out of their own good deeds receive reward." "It is better to give alms than to lay up gold; for alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life."—2 Esdras viii. 33.—Tobit xii. 9.

The writer entreats all the members of this noble Institution to bear in mind, that it is at their peril they assist in the project of circulating *human and erroneous* writings as *inspired truth*. The concluding part of the Revelation, chap. xxii. 18. already quoted, applies not only to the *Apocalypse* but to the whole sacred volume;—"For I testify to every one that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him all the plagues that are written in this book." That the Roman Catholics have done this in their version of the Old Testament is undeniable; and that they have in-

curred the sentence in the above awful commination is equally apparent. But it is said, "If any church either added to the Scripture or took from it, it was *their* concern, and not the concern of the Society; who are no more responsible for the books comprehended by this or that church, in their canon of Scripture, than they are for the correctness of the Versions that are in use among them." Of course the Society cannot be responsible for the act of the council of Trent, that first decreed the apocryphal books were inspired, (which it is evident the writers of those books themselves never thought,) and then directed them to be printed without any marks by which to distinguish them from the books which had always composed the canon of Scripture. But is not the Society responsible to God not to *countenance* this invasion of the divine throne; and will they not incur the most fearful responsibility, if by circulating such a version of Scripture, they deliberately place their *imprimatur* to the shocking impiety of declaring *uninspired* books to be sacred and canonical? But it is added, "leave other churches to act for themselves. You have no right to *dictate* to them." Granted; but are we at liberty to *countenance* their impious conduct in mutilating and corrupting the Sacred Volume? I trow not; but it is contended, that by giving them the Scripture with the interspersed Apocrypha, "we shall certainly *gain the more*, and we trust we shall **SAVE SOME**." It does not appear exactly what is meant by gaining those who yet may not be saved. If it intends bringing them over merely to the Protestant church as proselytes, it is not an object worth the ninety thousands of pounds that are annually paid for it; nothing can be thought an object suited to the dignity of the Society's avowed principles, but teaching the prejudiced and ignorant Roman Catholics to know **HIM**, who is "the way the truth and the life," because without faith in his blood, there is no salvation. But is there any reason to expect that the Holy Spirit will bless any means to promote the salvation of men except his own truth? And have we any reason to conclude he will employ us as his instruments in *saving* men, unless we employ "the sword of the Spirit—the word of God," and that alone?

It would be well if all the members of the Bible Society would reconsider the beautiful description given of the Holy Scriptures, and observe how *totally inapplicable* it is to the apocryphal books, which the Roman Catholics con-

sider as being equal to them: "The Law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandments of the Lord are pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever. The judgements of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover by them is thy servant warned, and in keeping of them there is great reward."

No Protestant can imagine, that any of these divine effects were ever, or will ever be produced by the apocryphal books. They will *corrupt*, but never *convert* the soul; they confirm the *prejudices* of the simple, but will never make them *wise*: they contain no information that can *rejoice* the *heart* of an awakened sinner, anxiously enquiring, what must I do to be saved? They will rather than be the means of opening blind eyes, make the darkness of ignorance, which Popery has brought over men's minds, more dense. So far from being *clean*, they contain much impurity, and fatal error;—they bear not the inspired "hall-mark" either of truth or of righteousness;—they contain nothing either valuable or pleasant to a mind spiritually exercised in discerning good and evil; they have no such representations of the evil of sin, as are sufficient to restrain men from committing it; they have no descriptions of the beauty of holiness, which exhibit the present advantages connected with the service of God; they say nothing by which it can be known with any degree of certainty that, "godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

Nor has the writer any intention of dictating to those who are the principal agents in conducting the affairs of the British and Foreign Bible Society, when he intreats them to return to first principles, and to resolve that in future they will circulate only the *Protestant* editions of the Scriptures of the Old and New Testament, without the appendages of human writings. In the first printed circular in 1804, which was sent through the country, inviting the co-operation of the clergy, dissenting ministers, &c. &c. signed by the president, lord Teignmouth, it is said, "The Society which now takes the liberty to address you, founds its claims to your notice, upon the nature of its object, TO PROMOTE THE

CIRCULATION OF THE SCRIPTURES AT HOME AND ABROAD; an object in which every one, who professes the religion of Christ must feel a deep interest.”*

That the Committee, in the early part of the Society's labours, considered themselves *proscribed* from encouraging any human writings, however unexceptionable, appears from their proceedings respecting the Moravian translations of the Scriptures among the Esquimaux on the coast of Labrador, in 1809;—“A difficulty occurred in the course of this undertaking,” says Mr. Owen, “which gave the Committee of the British and Foreign Bible Society another opportunity of *testifying their vigilant and zealous regard for the SIMPLE OBJECT of this Institution*. By a practice general among the *Brethren's* congregations, a translation had been made of the Harmony of the Scriptures, into the language of the *Esquimaux*; and the petition of their Secretary was, that this Harmony might be printed, for their benefit at the Society's expence. To this proposition the Committee objected; considering any mode of printing the Scriptures, *but that which exhibited them as they stood in THE CANON, to be a deviation from the letter and spirit of their Institution*.”† Even so lately as five years ago, it is evident, that no departure from the original rule was contemplated. How else can the language of the three Secretaries be understood in the following extracts from an official circular letter sent to the *continental* Bible Societies, dated 15th of May, 1820? “The British and Foreign Bible Society,” they say, “owes its present prosperity, next to the blessing of the Most High, *to the simplicity of its object*. . . . We respectfully solicit all our fellow-labourers and friends, *never to deviate from the plain and avowed object of the Bible Societies, THE CIRCULATION OF THE HOLY SCRIPTURES WITHOUT NOTE OR COMMENT*. . . The British and Foreign Bible Society begs leave most distinctly to state, that with the *ONLY* exceptions of the historical records of its transactions. . . . *it confines itself EXCLUSIVELY to the translation, printing, and circulation of the HOLY SCRIPTURES*.”‡ If the Society in future act *consistently* with these its often avowed principles, and circulate *exclusively* copies of the

* Owen's Hist. v. i. p. 110.

† Owen's History, vol. i. p. 460, 461.

‡ Annual Report for the year 1821.

Protestant versions, they may calculate with confidence upon the union and co-operation of all consistent Protestants; but if, departing from this "*sole object*," they encourage the circulation also of the *apocryphal books* and the RECEIVED VERSION OF THE CHURCH OF ROME, let them not be surprized if all such persons who are members of the Society, act upon the recommendation of an advocate for circulating the apocryphal writings, and "determine to depart"* from their present connection with a Society, which will by so doing, violate its fundamental principles, act in direct opposition to their own conduct in the first days of the Institution; grieve the hearts of true Protestants, strengthen the hands of the Papists, and waste the contributions of its members. But should such an unhappy separation of the members of the Society take place, in consequence of such a violation, both of "the letter and spirit of the Institution," it is more than probable, "the blessing of the Most High" will be withheld from its future labours;—then will be realized by the British and Foreign Bible Society, what was said of the profaned temple of the Jews;—"Behold your house is left unto you desolate:"—and then too, the exclamation when the ark of God was taken by the uncircumcised Philistines, may be written in regard to this hitherto useful and honoured Society:—"I-CHABOD: THE GLORY IS DEPARTED;" or "WHERE IS THE GLORY?"

* Rev. C. Simeon's Letter to Lord Teignmouth, p. 15.

APPENDIX.

Specimens of Tyndal's Old Testament, 1530.

Exodus the vi. chapter.

“ And God spake unto Moses, saying unto him: I am the Lorde, and I appeared unto Abraham, Isaac, and Iacob, an Allmightie God; but in my name, Iehovah was I not knowne unto them. Moreover I made an appoyntment with them to give them the londe of Canaan; the londe of their pilgrimage wherin they were straungers. And I have also herde the gronyng of the children of Israel, because the Egiptians kepe them in bondage, and have remembred my promysse.

“ *Wherefore say unto the children of Israel, I am the Lord, and will brynge you out from under the burdens of the Egiptians, and wyll rydd you out of their bondage, and wyll delyver you wythe an stretched out arme, and wythe great judgements. And I will take you for my people, and wilbe to you a God. And ye shall knowe that I am the Lord your God, which bring you out from under the burthens of the Egiptians. And I will brynge you unto the londe over the which I dyd lyfte upp my hande to give it unto Abraham, Isaac, and Iacob, and will give it unto you for a possessyon: even I the Lorde. And Moses tolde the children of Israel even so; but they harkened not unto Moses for anguyshe of sprete, and for cruell bondage.†

New Testament, Second Edition, 1534.

†“ I Jesus sent myne aungell to testifye unto you these thynges in the congregacions; I am the rote and the generacion of Christ, and the bryght mornynge starre. And the spryte, and the bryde sayde come; and let hym that heareth saye also come; and let hym that is athyrst come; and let whosoever wyll, take of the water of life free.

* A promise or testamit.

† Temptacyon trieth faith.

‡ Esa. lii. 7.

"I testify unto every man that heareth the wordes of the prophecy of *this boke*;* yf any man shall adde unto these thynges, God shall adde unto hym the plagues, that are written in this boke; and yf any man shall mynyshe of the wordes of the boke of this prophesye, God shall take awaye his parte out of the boke of lyfe, and out of the holy cyte, and from those things whiche are written in this boke. He whiche testifieth these thynges, sayth, Be it, I come quykly, Amen. Even so; come Lorde Jesu. The grace of our Lorde Jesu Christ, be with you all, Amen.

The ende of the Newe Testament."

These specimens, taken almost promiscuously, shew the manner in which all the editions of the Bible were printed before the division of it into verses. They also prove, that notwithstanding the various *new translations* (as they have been called,) of the Bible since Tyndal's, how very little alteration has been made, even in the style which that extraordinary man was enabled to employ three hundred years ago. With the exception of Coverdale's, and perhaps the Geneva, there is not a single edition of the English Bible, from Matthews's, in 1537, to the present received version in 1610, but what should have been called Tyndal's Bible †

* Esa lv.

† It appears from "A List of the Various Versions of the Bible, affixed to Lewis's History of English Translations, printed for W. Baynes, 54, Paternoster Row, in 1818,* that in the reigns of Henry VIII. Edward VI. and Queen Elizabeth, there were editions printed of his New Testament in the years 1526, 1527, 1528 or 1529, 1530, three editions in 1534, two of his third 1536, another published by Coverdale, 1528, five in 1548, another (no date,) six in 1546, 1550, another 1552, 1553, 1561, and 1566.

Of his Old Testament, the Pentateuch was printed, 1530, 1534, and 1551. Editions of the whole Bible first printed in 1532, were afterwards, as revised by different persons, reprinted; two in 1537, 1538, five in 1539, two in 1540, three in 1541, six in 1549, four in 1551, three in 1553, 1562, 1566, 1568, 1569, 1573.

These include only those called Matthews's, Taverner's, Cranmer's, and the Bible of the large Volume. It is not necessary to add, that all the other editions printed after the commencement of Elizabeth's reign, and that even the *Bishop's Bible* were properly speaking of his translation; a similar remark will apply to the version of King James I. known by the name of the received or authorized version, "newly translated out of the original tongues, and with the FORMER TRANSLATIONS, diligently compared and revised." In the dedication, the translators mention "the worthy men who went before them;" they referred doubtless to Tyndal, who was the *first* and the *chief* of those worthy and noble men.

* This edition contains many errors.

Introduction to Textual Criticism

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If you take the time to read, and to learn, you will become more skilled in the Word, and in its intellectual, philosophical, personal and spiritual defense. In order to learn, you must study, and you Must learn how to READ, and you must Learn the Definitions of Words.

Far too many people now are only equipped to read on a 6th grade level. That is a fine starting place, but you will need more in order to make sense of what is being said, and of the arguments being advanced.

If you learn the definitions, try to remember the arguments, and try to remember how to advance or articulate what you believe, you will become a strong defender of the Faith. This will happen DIRECTLY in proportion to the TIME and the EFFORT and the LEARNING and the STUDY TIME that you decide to put into it.

What you put into it, as the saying goes is what you will get out of it. A few points should be added here. This study about the intellectual and philosophical defense of your history and faith is an issue of spiritual warfare. You must understand this to be the case, and you

must approach this kind of study (as with all Bible Study) in this manner.

The Bible specifically says that the Weapons of our warfare are NOT physical. That means that with reference to battles that are in the spiritual realm, we must understand how to deal with these issues spiritually. If you are young, you may be lucky enough to have the time to do this. That would be great, since many people who are older do not have the time. But do NOT wait for others to come along and teach you. Learn what you can, improve your skills, learn to read, learn to think, learn to ask hard questions. God can handle it.

You must also understand the need to SPEND TIME with God, developing your relationship with Him. You must spend your time not only studying the Bible, but also praying and ASKING GOD to help you develop and have a LOVE for God's Word and a great sense of spiritual discernment. You must Pray to NOT be deceived, and that God would lead you to truth, and to other like-minded people.

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You should learn to memorize the scriptures. The presumption that you will always have access to the books that you want, or to the version of the NT or OT text that you want is FALSE, and you should be attempting to develop your memory and learn a lot, by memorization.

Do not expect others to congratulate you. A few may, but many today are afraid to think for themselves, are afraid to ask questions. Sometimes, when you ask questions, they become afraid because they are being reminded that these questions are those that they asked a long time ago, and they did not bother to find the answers. Sometimes people are reluctant to work with you not because of who YOU are, but because of who THEY are. We should always be patient and helpful to others in anycase, and whether inside the church or not. Most churches today are falling away from the gospel. They do not have the power or the spiritual understanding to be able to teach accurately or recognize truth. You will have to learn how to recognize a true body of believers from a false one, and which questions to ask. That is easier said than done.

Improving your reading and your critical thinking skills are noble goals. Most of society wants to indulge in playing video games or in other activities. Those activities will NOT last. There are many people who are afraid to be courageous, and who are afraid of even trying to find courage. No matter whether you are in a chain of command or not, there are good leaders and then there are fear-of-men kind of leaders. Learning to tell the difference will help you.

About memorization, you should know that in the 1600s and in to the 1800s, those who wanted to become Pastors in the Church of England were required to have memorized all of the Psalms. As you may know, the College of New Jersey (now called Princeton) and Harvard also were originally founded to train Pastors. In order simply to have the chance to Attend, as a BEGINNING STUDENT, those students had to already be fluent in Latin and in Greek. Many of the American Founding fathers passed those tests and went through that training to become Pastors. It shows up later in the great work they did for their nation.

If you take a year, **or even 3 months**, and do all you can to study these books, you will be a better person for it. Leadership in the church, at least formal leadership, is male. That is what the text says. But that is NOT a reason not to study. Everyone should be learning, and this knowledge can be helpful to everyone. The Worth of Men and Women is the same concerning Salvation (PTL), but the roles of Men and Women are usually not the same. But the ministry of each is different, and who they can reach is different. Life is very short, and there are many ways to go astray. On the other hand, learning the book of Proverbs from an accurate translation, those are ways to encourage ourselves and find Godly guidance.

Many people want an "instant" relationship with God. That is possible and must start with Salvation. But after that, the road is long, and good relationships take time. The best relationships, the ones that last, are usually the ones developed over time. God is a very OLD being. And almost all that He does is oriented towards teaching humans the LONG VIEW of life, of relationships, and of learning to walk with Him, and in His Word, the OT and NT. If you invest in that relationship and take it seriously, God will respond no matter what your age. No one is ever too young or too old to start. AND remember God takes your relationship with Him, from where you are at right now, not five years ago, or one year. God loves us and begins each day trying to help us understand Him. He will continue to accomplish this, but He will do this in the context of the rules that He has already explained in the Old and New Testaments. It must be said though, that a relationship with God is Not always easy. It has ups and down, times when you feel close, and times that feel like you are talking to the walls of the room you are in. Those experiences are BOTH normal.

No relationship with any human will be at 100%, 100% of the time. If nothing else, humans are not made that way and they cannot sustain it. Even Moses went up to get the Ten Commandments. But that was not where he stayed for the rest of his life. And just to be sure, Everyone who wants a relationship with God is often afraid of aspects of it, because we are fallible and make mistakes and have no power because of ourselves, but is infallible and has all genuine power, as the world will know. So if you want a relationship with God, you must be prepared to spend time learning His guidelines and His ways.

To try to approach the work of Textual Criticism somehow apart or divorced from our relationship with Jesus Christ is not possible. Spiritual Discernment (which is the basis for the study) is not possible for those who do not have a relationship with the one who gives authentic Spirituality.

If you are thinking of postponing the study, at the very least, get all of the material in a place that is your place, where you can have access to the material. The material may not be out there for much longer, and you have no idea how soon that time will be. But beyond that, you should consider doing this as soon as possible. You, you personally, will need the level of strength that is being suggested here.

And the reason why you will need the information is in order to be able to develop the spiritual strength that you will need. Whether the rapture takes place or not, whether the economy has collapsed where you are, whether disasters take place where you live, we all are going to need immense spiritual strength. Like anything worth keeping, it must be developed over time. The idea of "Instant" spiritual strength is not usually possible, because it takes time to learn, time to develop

our relationship with God, and time for practice as well as time to learn spiritual discernment.

The reason why you should pursue this, is very simple: there is likely no one else to do this, no one else who Can do it, and no one else who will be able to pull the pieces together to do this, in order to have strength or encouragement to impart [give] to you. So you will have to learn these things, so that you can have enough spiritual strength for yourself, and then maybe to help and encourage others around you.

And if you are the leader in a relationship, as a guy, it is your job to be willing and able to try to encourage spiritually, those you are leading. There is little point in leading, unless you are actually doing that job. God does not give titles without the responsibilities or the job that goes with that. That is why historically, the church [the true church] has always cared so much about the leaders that were chosen.

Many people will want you to accept to be a slave. Many people have decided to accept slavery, and they don't want you standing up for yourself. They also don't want you to remind them, that THIS is what they should be doing.

Having constitutional rights means learning how to assert those rights, wherever you can, especially if you are in a nation such as the USA. The rights guaranteed to Americans are the only thing standing between the people OUTSIDE of the USA and their own repressive systems where they live. Many people will want you to become accustomed to not standing up for yourself or for what is right.

In public schools, it is as if young men are being trained as slaves to be prisoners, and young women are being trained as slaves to be

prostitutes. Learn the history of your great nation. Those who love Freedom love the history of England and America, because it is the history of true Liberty and the history of the development of true Freedom and true rights for each person. But some poor teachers of history falsely present the USA as the oppressor. That is not true. The record of the USA is better than the record of any other nation, and than the record of any other empire. Where there are problems, they were not caused by the USA, but rather by rich decision-makers within the leadership who 1) forgot God and 2) were un-godly and doing things to harm people. There is a term for that: they were oppressors and tyrants. Often bad people do bad things. Then they try to shift the blame for their actions [when they were in politics] to the people that they were supposed to represent. Don't accept the false guilt. Don't be tricked into feeling ashamed about your country. Learn the real history, not the easy answers that are usually false and propaganda.

Free Speech rights - guaranteed by the First Amendment of the Constitution are not intended for Popular Speech, or for things that are pleasant. The right to Free Speech is designed to protect your individual right to speak out and to disagree with others. The right to Free Speech protects Speech which is UN-popular, that many people would rather not hear. The truth is hard to listen to some times. We all should try to be diplomatic when possible, but we can each be professional and kind, and still learn to express what is true and accurate, whether others agree with it or not.

The History of America is a great history. The history of the actual *people* who came here is noble, helpful, and encouraging. The same can be said about the history of England and the history of Ireland, and the History of Scotland. The same can be said of the history of the Reformation, which took place all over the world. Yes there are

exceptions, but exceptions are exceptions, NOT the rule. Over and over, this Reformation and Protestant history is the history of helping others, of teaching people to read, of resisting tyranny, of having strength, of the help that God gave those who knew Him, and of the history of the preservation of Liberty and Constitutional rights. It was often Christians who disagreed with the English Kings who were oppressing people abroad, including those in India and China. Christians were disagreeing with their own governments, and were instead working to preserve the rights of the people. (but do Not confuse the term Christian with the Roman Catholic leaders, who were usually spiritual politicians who instituted their global inquisition. Recently those leaders have taken to continuing the oppression of the helpless through their scandals.)

And let us not confuse the *history of England* with the *History of Royalty* in England. The History of the Royalty in England is a sad excuse for weak and bad leadership in too many cases, and the good part of the history, is the history of the people who stood up for themselves. That IS something to be proud of. Much later the British Empire developed and did some good and some bad, but the bad was done, in a way that most Englishmen did not know what was being done in their name. The nobility departed from God and then began doing what is wrong. Those nations who have leaders like this often have a short duration. Nations that repent and install good leaders though, have a much better chance of being alright. God does respond to what the people do, and the leaders that they do replace or put in power.

The history of the Church is a great and positive thing. by the term "church", we are talking mostly about local and independent congregations. We are NOT talking about Church buildings, and we

are not talking about institutions and Hierarchies of religious bureaucrats who also work against freedom and against accurate Bibles, because the Bible teaches that the leaders are accountable to the PEOPLE. Millions of people know nothing about this. Millions of people have never even heard of the reformation, or what it did and accomplished, and that would apply even to American and European Young People. But its lessons are universal. They apply everywhere to everyone, regardless of where you live or where you come from. Christians help others Christians also, and that is universal also. Be the change you want to see in others. If you are young and read this, help your friends to understand. If you are older, then make a copy of this for your kids or grandkids.

Standing up for yourself or for what is right is the right thing to do. But don't expect many people to agree with you, or to applaud or congratulate you, even in the churches. Many of these churches today are not authentic. And many have been visited by certain people, telling the church leaders not to talk about the real Bible or about true Freedom, true Liberty or History. Learn to be wise so you can be effective, and ask the Lord to give you much wisdom. If you are facing particular circumstances, remember the Lord can give you the understanding and strength to be able to handle the circumstances, with HIS help.

This is a lot to take in. Each commitment will continue to require a commitment and re-commitment at a deeper level. Remember other believers have to face what you have to face, and God helped them. Ask God to give you the understanding to know that He is helping you and that He IS answering your prayers. Then again, maybe that you are reading this now, is one such indication.

Now, on to the books.

Dictionaries - The best ones are probably the 1828 and 1840 Editions of Noah Webster. They are online and available to you, in PDF. It is important to use the older dictionaries to find the definitions of older words.

If you are a beginner in these matters, please consider the following books.

Basics - Old and New Testaments in English

The King James - this means the standard King James Version, which is the 1611 King James Version.

That is a great translation. It is true that some Bible Societies did mess with the content. If you are not sure about your copy, obtain older copies online. There is the 1611 version actually online for Free [which is a 1911 reprint of the 1611 version]. Download it while you can.

If you want to be sure that you have a real 1611 KJV, you should know that there is a 1611 version that has been printed, which is a reprint of the 1611 version. This has been (in the past) published both by Holman and also by Thomas Nelson. (both leave a lot to be desired as they publish false versions of the text, but they also do publish the version mentioned).

Beyond this, there is a version online of the KJV, which is the 1830-1835 version of the Edinburgh Bible Society. That is available online for Free also. Many of the versions of the N.T. were made available in several downloads. Otherwise the PDF files were found to be too large for most people to download them. That is just life.

The Geneva Bible (The New Testament) is available online. There are several versions of this. Some have good notes, some have reasonable notes, and some have simply bad and wrong notes. The grayscale version of the Geneva Bible of 1560 is usually good.

The Version of the Bible by Scholar Jay Green is good. It is translated from both the right and accurate Old Testament and New Testament accurate text.

If you are using a version of the Old or the New Testament that is modern you should check to find out if it was accomplished (translated) using a Hebrew or Greek text provided by something called the United Bible Societies (UBS). Most modern translations come from that text, and that is why they almost always seem the same. That is also why they have almost no spiritual power within them. The meanings and portions of words and verses have been continually shaved off, altered and re-arranged. They continue to deny this, and students and scholars continue to find proof that they have indeed changed much. There are between 3000 to 5000 changes AT LEAST, between the historic text of the New Testament in Greek that the church used for 2000 years, and the versions now offered by United Bible Societies. They do not like to talk about this, though their usual approach is to ignore the question, or refuse to have a conversation. They also hire people who are good debaters whose salaries they usually pay, or who sit on the board of translation projects that have a relationship to the UBS.

The UBS most common Greek New Testament version is the Nestle-Aland. That is simply a renamed version of the false version of Westcott and Hort, and of the corrupt versions used by Westcott and Hort. In fact, around the world, no matter what the language, when it comes to UBS, you will find that they are are a Westcott and Hort

Only agency. That means that no matter which versions they use and advocate, they will always go back in MAJOR and MOST ways to the corrupt version of Westcott and Hort. These *are Westcott and Hort Only* agencies.

The other thing that they have done is to PRESERVE the name of the older translations. The modern translations therefore have the NAMES of the Older translations, but the Content is very different.

Unless you have been in the King James for 6 months or more, and memorizing the text, and learning the historic and accurate definition of the words, don't expect to know, or learn, or discern the difference.

It takes time to learn to understand HOW to tell the difference. As is the case with law, or psychology or any complex field that uses words, it takes time and study, and the Holy Spirit to discern differences in text.

Therefore many differences in the meanings, and in the shades of meaning will jump out to those who have been using a King James version or a Geneva Bible text. But those who have been using modern versions can be expected to insist that they see no difference at all. That, is the problem. If they respond that way go into the questions provided in the section about "*Doing the research yourself and personally*", provided in the online Ebook "[Hidden History of the Greek Testament](#)" and then ask the modern version users the questions. This will help them to understand how much they have Not studied, and how much they need to.

UBS has allowed people on its board that are not defenders of the historic Christian evangelical faith. They pride themselves on their

cooperation with people and forces who have a vested interest in changed to the text of the New Testament and the Old Testament. The more you study, the more you will find this is the case. Not the least, in the case of UBS, they allowed by contract, the Vatican to have veto control over the content of all UBS editions since the 1960s. (those want the source for this statement will find the proof in the book Fifty Years of UBS). You can also find more in the book The Hidden History of Westcott and Hort, and their Work, available online.

Which is best: New books or Old Books ?

Lets jump right into it. We are often **taught**, in this day and age, that the New Books are the "up to date" place to find information, and that the older books are 1.irrelevant , 2. boring, and 3. overly-detailed. The truth is that there is A LOT of information in the old books that many people do not want you to know about. If you learn that information, you may learn what really happened, and then you would learn to ask inconvenient questions. That is true in the area of History and that is also true in the area of religious freedom and religion. Most of the books today are written at about a 5th grade level. Most books today have only about 30% of the standard length of most books of the past.

Most authors of the past not only knew English, but also knew Latin, Ancient Greek and French, and other languages. It was normal for a person who was learning, to learn *several* languages. That practice did not stop until right before World War I. So the older generations were not more ignorant or less educated. On the contrary, that would apply to most of us today, and we - now - are still trying to catch up.

There is a great deal of encouraging material that has been left by Christians from other centuries who were writing, in order to encourage us. It is up to us to take advantage of that, while we can. Its also a good idea to have backup copies of these books even in Electronic form, in a place where you can use them as needed. Of course, even the Ebooks, most of them, can be printed out for those who wish to.

The Beginner's Student or Learner List

**Books that you can expect to pay for, if you can still get them
(buy used)**

The Battle for the Bible by Harold Lindsell

The Cost of Commitment by Bonhoffer

IF the foundations be destroyed

What does the NIV have against Jesus by Chick Saliby

A Different Gospel: Biblical and Historical Insights into the Word of Faith Movement by D. R. McConnell

The Great Evangelical Disaster by Francis Schaeffer

A Christian Manifesto by Francis Schaeffer

Who moved the stone by Morrison

Tough questions that critics ask a Verdict by Josh McDowell

Beyond belief to Conviction by Josh McDowell

Hidden Dangers of the Rainbow by C.Cumbey

[Die sanfte Verführung - Die Autorin beschreibt in diesem Standardwerk Entstehung, Lehren, Ziele und okkulte Wurzeln der New-Age-Bewegung. Sie enthüllt beklemmende Parallelen zur nationalsozialistischen Bewegung und verweist auf die Erfüllung biblischer Endzeitprophezeiungen. (1987)]

Betrayal: German Churches and the Holocaust

Planned Deception - The Staging by C. Cumbey

The Agony of Deceit by Michael Horton

The Beautiful Side of Evil by Joanna Michaelson

Deceived on Purpose by Warren Smith

A Time of Departing by Ray Yungen

Books on Demonology/Satanism by Merrill Unger

Books on how to respond to the occult by Kurt Koch (he wrote many)

Satan is alive and well by Hal Lindsey

Faith for Earth's Final Hour by Hal Lindsey

Vanished into thin Air by Hal Lindsey

The Adversary by Marc Bubek

Overcoming the Adversary by Bubek

Beginner Books - FREE PDF online

*All of these are **Free Online Books**, at least still for now*

A Plea for the Canon of Scripture - By Edinburgh Bible Society

Statement of the Bible Society relative to the Apocrypha

VINDICATION of the Proceedings of Bible Society - related to Apocrypha

The Canon of the Old and New Testament By Archibald Alexander - Princeton

Historical Evidences of the Truth of the Scripture Records by Rawlinson

Our Own English Bible by Heaton (Part of a Trilogy; Illustrated)

The Bible of the Reformation by Heaton (Part of a Trilogy; Illustrated)

The Puritan Bible by Heaton (Part of a Trilogy; Illustrated)

Is the Higher Criticism Scholarly (RD WILSON)

The Bible & Modern Criticism by R.A. Anderson

SAYCE - Monument Facts and Higher Critical Fancies

Doctrine of the Atonement - Eternal Life by Stoughton

The Christ of the Gospels by Henri Meyer

Hidden History of the Greek Testament

Problems with the BFBS, the British and Foreign Bible Society

Reasons for declining to assist in the extrication of dr Thomson's
... By Adam Thomson, James Brydone, Elder of the United
Presbyterian Church

Divine inspiration; or, The supernatural influence exerted in the
communication of divine truth and its special bearing on the
composition of the sacred Scriptures : with notes and illustrations
(1847) by Ebenezer Henderson, 1784-1858, disliked by the BFBS
because he exposed their mistranslation of scripture as far back as the
1800s. He wrote many good books and commentaries.

The books of the Old and New Testaments proved to be canonical,
and their verbal inspiration maintained and established : with an
account of the introduction and character of the Apocrypha (1832)

by Robert Haldane (1764-1842). His books also expose and refute the work of some of the errant BFBS translations.

Review of the conduct of the directors of the British and Foreign Bible Society relative to the Apocrypha and to their administration on the continent [Europe]: with an answer to the Rev. C. Simeon, and observations on the Cambridge remarks (1828) by Robert Haldane; This exposes the insistence of the BFBS to mistranslate and to insist on inserting Apocryphal books while the BFBS supporters did not know.

A letter to the right honourable the Earl of Shaftesbury ; president of the British and Foreign Bible Society [BFBS] : on the pantheistic and on the Buddhistic tendency of the Chinese and of the Mongolian versions of the Bible published by that society - By Rev. Malan - 1856

The inspiration & accuracy of the Holy Scriptures (1895)
by John Urquhart

Constitution of the American Bible Society - 1816

You will notice that this Constitution only gives authorization to publish the Authorized Version of scriptures, "the version now in common use", which in 1816 was the King James Version. Their charter was changed in 1904, to allow the Revised Version of Westcott and Hort, which then also replaced the Textus Receptus. The original 1816 ABS Constitution is available online for Free

Proceedings of the Bible Convention- Which Met in Philadelphia, April 26, 27, 28, and 29, 1837. This is the documentation for the founding of the American and Foreign Bible Society. This happened

after the ABS began to publish versions for India, such as the Bengali versions, among others, that intentionally mistranslated words concerning baptism. [the book dealing with the word Baptizo by Conant gives the historic Ancient Greek explanation of that word, with the quotations in context by Ancient Greek and Roman authors.] { Available online, at Google books. Worth the download. }

The ABS (American Bible Society) report of 1840 [which is now available online] weakly attempts to respond, but admits that the American Bible Society was promoting Roman Catholic Editions, even the deeply flawed Vaticanus-based Latin Vulgates, (see the work of Fulke) first at a time when the Inquisition was still taking place, and second on the basis of accepting to have Versions censored by certain Roman Catholic nations. (Regretable for a Protestant Bible Society, but true).Explains much about the degeneration of modern English versions, also published by these same Bible Societies.

Does the Revised Version affect the New Testament by Thurstaston

Life of Kanamori by Kanamori (on the dangers of mistranslations, etc)

The Only Begotten God - Article online which exposes some of the mistranslation of Tregelles, the Textual Critic who convince the BFBS to reject the Historic Textus Receptus in favor of the Nestle-Westcott-Hort version. Shows the weak and problematic translations of Tregelles.

Universalism- A Modern Invention, and Not According to Godliness
By Andrew Royce - 1837

[The English Revisers' Greek Text-Shown to be Unauthorized, Except by Egyptian Copies Discarded](#)

Textual Criticism by Paton

Which Version - A search for Answers (about the Revised Version of Westcott and Hort) by Philip Mauro

The higher Criticism and the Verdict of the Monuments By Professor Archibald Henry Sayce (Oxford)

Universalism Unmasked- Or the Spurious Gospel Exposed - 1837

An inquiry into the integrity of the Greek Vulgate- or, Received text of the New Testament 1815 [this is a defense of the accurate text of the New Testament, the Textus Receptus]

On 1 John 5:7

"A vindication of 1 John, v. 7 from the objections of M. Griesbach"

The paramount authority of the Holy Scriptures vindicated (1868)

Bible Witnesses from Bible Lands- Verified in the Researches of the Explorers and Correspondents ... By Robert Morris

Letters from Rome to Friends in England By John William Burgon 1862

[The traditional text of the Holy Gospels vindicated and established \(1896\) by professor John William Burgon \(Oxford\)](#)

[The causes of the corruption of the traditional text of the Holy Gospel](#)

by professor John William Burgon (Oxford)

[The Seventh General Council, the Second of Nicaea, Held A.D. 787](#), in which the Worship of Images 1850 (doctrinal issues of importance in today's world rapidly returning to Idolatry)

Four sermons on the doctrine of [regeneration](#), according to scripture and the Church of England. By George Stanley Faber - 1853

The Meaning and Use of the term "Baptizein" - Philologically and Historically Investigated by T. J. Conant

(whether this topic personally matters to you, is irrelevant. The reason is that frankly, that topic of salvation by baptism matters to millions and millions of people. So you should know what the accurate understanding of the words are in the Bible, and you should have the proof you need to defend the Biblical point of view. This book provides that to you - Available Free Online)

Studies in the book of Daniel by R.D. Wilson

Books by [R.A Torrey](#) (good for new or young believers)

Books on Textual Criticism and Archeology by Robert A [R.A.] Anderson

Books by professor John William Burgon (Oxford)

Concerning the Roman Catholic Church and Textual Alterations or Textual Criticism

Before anything else, if this needs to be stated, let it be clear, we support the Right of everyone and anyone to believe whatever they chose, and whether they would agree with us OR NOT, and we will work to preserve the rights of everyone to be able to speak Freely. That is what all humans should be able to do.

God is not afraid of the conversations of Humans. He is a big God. He can handle it. Humans have nothing to fear, from the Free Speech of others.

Do not confuse being opposed to Vatican bureaucrats and their mis-use of power, with being against the common people in any way. We support the rights of all faiths to teach the content of whatever they chose, within the bounds of promoting constitutional rights, and human freedom and human liberty.

Each of us has the right to chose what to believe and follow. That is one of the rights that God gives to each Human.

You will note that seriously, we are sticking pretty much to books that deal with the Roman Catholic Church and Textual Criticism. Those wanting books dealing with the Political Aspects of the Vatican may want the following books:

History of the Spanish Inquisition - 4 Volumes Free
by Henry Charles Lea

The Censorship of the Church of Rome and Its Influence Upon the Production... -1906 - 2 Vol

The Pontifical decrees against the doctrine of the earth's movement and the ...by William W. Roberts

Keys of the Blood by Malachi Martin
(explains much about the Vatican worldview of politics)

The works of Avro Manhattan (available online Free)

Books on the issues of defense of the Biblical text and historic doctrines and Roman Catholicism :

The Two Babylons by Hislop

The Papal System by Cathcart

Accusations of History (Rome) by Townsend

Saint Patrick and the Western Apostolic Churches

The Worship of Mary by J. Endell Tyler

Image Worship & the Ante-Nicene Fathers (Early Church Fathers) by J. Endell Tyler

THE ROMAN SCHISM by Perceval

The PAPAL SYSTEM by Cathcart

The Israel of the Alps by Muston - 2 Vol - A History of the Church that explains and documents how the Waldensians and other independent Evangelicals **predated** (came before) the formation of the Roman Catholic Hierarchy. Written in English but with much

documentation in other languages. Many sources. A French Edition of this exists also.

A Defence of the Sincere and True Translations of the Holy Scriptures Into the English Tongue ... (1843) by William Fulke
Contains much material dealing with the Douay Version and that also affects the Geneva and King James version.

Accusations of History against the Church of Rome by Townsend

Secret History of the Oxford Movement by Walsh

The Oxford Movement by D'Aubigne
(sometimes spelled simply Daubigne) - by the author of the works on the History of the Reformation. A sound and interesting author.
Paganism Popery (Roman Catholicism) and Christianity by Berg

Author Faber, George Stanley, 1773-1854.

Christ's discourse at Capernaum : fatal to the doctrine of transubstantiation on the very principle of exposition adopted by the divines of the Roman Church and suicidally maintained by Dr. Wiseman, associated with remarks on Dr. Wiseman's lectures on the principal doctrines and practices of the (Roman) Catholic Church / by George Stanley Faber. - 1840.

The apostolicity of Trinitarianism: or, The testimony of history, to the positive antiquity, and to the apostolical inculcation, of the doctrine of the Holy Trinity. By George Stanley Faber-1832

The difficulties of Romanism. By George Stanley Faber ..
Philadelphia, Towar & Hogan, 1829

On the Old Testament

Life and Times of Jesus the Messiah by
Alfred Edersheim (2 Vol - 1800s - Available online
in PDF - Free)

Introduction to the Masoretico-Critical Edition of the
Hebrew Bible by C.D. Ginsburg [2 Vol - Online Free]

Historical EVIDENCES of the TRUTH of the Records
of Scripture by Rawlinson (Archeologist) [Online Free]

The Old and New Testament connected in the history of the
Jews and neighbouring nations - Prideaux [2 Vol - Online Free]

Life of Kanamori by Kanamori (on the consequences of the
problems in textual criticism. Provides solution also)(Online)

New Testament in Hebrew by C.D. Ginsburg (1800s)

[Note: *Accurate* New Testaments in Hebrew are very difficult to find, and most modern versions use the wrong text. Instead consider the King James of 1611 (not the *changed* NKJV), The Geneva Bible, or the Modern English New Testament of Jay Green, which is translated from the correct and accurate Ancient Greek Text, which is the historic Textus Receptus of Stephens (1550/51).]

What is the **Accurate** Hebrew Old Testament ?The Second Rabbinic Bible of Ben Chayyim (Ben Hakkim / **Jacob ben Chajim Ibn Adonijah**)Produced in Venice in 1525 at the workshop of Daniel Bomberg.

What is the accurate New Testament in Ancient Koine Greek ?

There are a few versions, and these would be much better than any produced by the UBS, the United Bible Societies. The Older and Historic Editions of the Greek New Testament includes:

1. The Textus Receptus of Stephens / Estienne (1550 / 1551) considered the best.
2. The Textus Receptus published by Cura P. Wilson - the 1833 version, available online in Free PDF format.
3. The Textus Receptus of FHA Scrivener, his edition of 1860 [Beware of editions printed after his death, which were changed and which show many notes and notations that attack the T.R. and refer constantly to Westcott and Hort]
4. Not in Greek, but in Latin, the Latin New Testament (Novum Testamentum) of Beza is a sound and Biblical Translation of the New Testament in Latin.

The Intermediate/ more advanced - Student or Learner List

The Revision Revised by John William Burgon - Oxford (all books by Burgon) [This is part 3 of his 3 Volume works explaining the historic accuracy of the standard Textus Receptus, the received text of the Bible used for 2000 years]

Recapitulated apostasy - concealed apocalyptic ...by George Stanley Faber...deals with the history and prophecy relating to the number 666.

Codex B and its Allies by professor Hoskier (deals with NKJV / Von Soden / etc), Greek Manuscripts and what the problems are between Codex Vaticanus and Sinaiticus, which contradict each other in thousands of places.

[Please note: If you find any of the books to be inaccurate, then by all means please refute them, using documentation and proof.

Most people who object to almost any of these books have one feature in common: they have not **actually read** the books they are objecting to, for themselves. Often those who criticize the books also have one main goal: to prevent others from actually reading the books.

This tactic is used by certain professors [sometimes also false Biblical critics] to discourage intellectual inquiry, where if the students were to actually read the words censored or banned by the professors, plenty of documentation and information would be found to refute the false premises being advanced].

ALSO, DO PLEASE CONTINUE to PRAY FOR US. WE NEED IT, AND COUNT ON YOUR PRAYERS TO GOD, FOR US TO BE ABLE TO CONTINUE THE WORK THAT is OF HELP TO OTHERS.

A word about computers: It should be obvious, but if you are using storage systems that are called ONLINE storage systems, consider NOT using them. Online storage systems are systems that use the Internet to get you to have a place to hold your information, outside of your immediate reach. In these days when we do not know what will happen, that is NOT a wise approach. Online systems use their hard drives, and then store your information on it. Many others have access to your information, even though this is denied. Learn to back up your own information, on drives that you have, that are close to where you are. A word to the wise...

Disclaimer - Nothing herein should be construed as a 100% endorsement of any author or book. We respect the right of each individual to make up their own mind. Further where we have suggested certain books by certain authors, this does not automatically suggest that we would automatically recommend other books by those same authors. Most of these authors are good, positive, encouraging and uplifting, but each person must make up their own mind. We simply hope to encourage people to find a few options that might be of encouragement to them.